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A Practical and Short
EXPOSITION
OF THE
CATECHISM
OF THE
Church of England ;

By way of
QUESTION and ANSWER.

WHEREIN
The Divine Authority and Reasonableness
of every Question and Answer, every Doctrine and
Practice in it recommended, are Evidenced and Im-
proved against most Contemners of it and Dissenters
from it ; with that Moderation and Plainness, that
it may engage all to adhere to, and especially may
instruct Children in the true Protestant Religion of
the Church of England.

Humbly offered for the good of Schools and Youth.

By *Nathanael Taylor*, M. A.

*Quod munus Reipublicæ afferre majus meliusve possimus,
quam si docemus atque erudimus juventutem? His pre-
sertim moribus, atque temporibus quibus ita prolapsa est :
ut omnium opibus refrænenda atq; coercenda sit. Cic. li. 2.
de divinatione.*

ὅρεα πρὸς ἡμᾶς
Ἀγλαὸν αἶδος ἔχων, ὃ σπεῖν ἐσθλὰ νοῖ, Th. v. 1002. 3.

The Second Edition.

London, Printed by *James Rawlins* for *Richard Butler* next door
to the Lamb and Three Bowls in Barbican, 1684.

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To the Right Reverend Father in God, Thomas, Lord Bishop of Lincoln, All Blessings Temporal, Spiritual, Eternal.

My Lord,

THat I presume to prostrate these Pages at your Lordships Feet, is neither the product of my Confidence, nor my sense of their Merits: But my Experience of your Lordships Goodness encourageth my Address, and my sense of the Duty of the Ministry engageth my Endeavours to serve God and my Countrey to my Power. And I being now concerned chiefly in the Education of Youth, account my self obliged to instruct them in Religion as well as Learning: And though I frequently do Catechise, and Expound the Catechism of our Church amongst them; yet, my Lord, the desire to promote the good of others, together with those committed to my Care, is the sole design of these Endeavours, I supposing
nothing

The Epistle Dedicatory.

nothing more necessary to stop the Torrents of Divisions and Impieties in our Days, than the right instructing Youth. And may your Lordship think this small Treatise may be but the least instrumental for the reclaiming this profligate Age, or for the causing the succeeding Generation to serve our God in the Unity of Faith, and Righteousness of Life, I humbly beg your Lordships Honouring it and which will render it more acceptable, and may make it more useful. But I submit all to your Lordships pleasure, presuming to beg your Lordships Pardon for this boldness, and desiring to Subscribe my self,

My Lord,

*Your Lordships Obedient Son,
and Obliged Servant,*

Nathanael Taylor.

*Glamford-Brigg,
Oct. 16. 1680.*

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R E A D E R.

WHen we seriously consider the grand injury the Church of Christ suffers from the Dissensions amongst us on one hand, and the Impieties acted by us on the other; how both must needs hinder the Conversion of Jew and Gentile, while they know not with whom to close; every one crying up Christ in their own Party, and few or none practising suitably to their Principles; so that a Jew or a Heathen can scarce think we truly believe our Principles of Christianity; whose practices are so contrary to it, that a sober Heathen would blush to see, and be ashamed to do those things; as the Learned Hammond laments, Pract. Cat. pag. 117.

It highly concerns every one to prevent these Enormities for the future, and to endeavour to stop them for the present, being assured none can be good Subjects who are bad Christians; nor can they be Loyal to the King, who are Rebels against God. A vicious Man, according to the Heathen's observations, can be no good Citizen. Val. Max. Lib. 2. c. 6. Num. 6. but oft pulls Vengeance on it, Hesiod. opera lib. 1. v. 236, to 242.

To prevent then the mischiefs of Atheism, which our Divisions and Prophaneness tend to, the great Duty of Catechizing must certainly be necessary and expedient, whereby persons being instructed in the true Principles of Christianity, will not be when Men in years, so much Children as to be tossed to and fro with every Wind of Doctrine: And being Educated in the Duties of Religion, will not willingly be debauched, and make Ship-wrack of Faith
and

To the Christian Reader.

and a good Conscience. The benefit and necessity of Catechising are so great, that most Dissenters practice it; and our great defect is its neglect: To occur which, I humbly propose a plain, yet full Exposition of the Catechism of the Church of England, Vindicated from all Objections I have met with, and Practically disposed of into Question and Answer, so as may most edifie the Learner, who need not trouble his mind with what Sentences are marked. And lest the Citation of the words of any Author might render it burdensome to the Memory; I have transcribed the substance of what they say, placing the Author in the Margent; that they who please may consult at large what I concisely write.

Sueton. in
Aug. c. 89.

And as for the Heathens Citations, I chiefly aim at what Suetonius Records to have been the Practice of Augustus Cesar; who observed in all he did read, what was of Duties, and imparted them to others whom he conversed with; so my Design is thereby to manifest that Morality the Heathen practised, to shame our Impieties, and to oblige us as Men and Christians, to live answerably to our Reason and Religion: To which may these Pages any ways serve thy Self or Child, I have my aim, what

Thine to my Power,

N. T.

Οὐδέ τις ἀνθρώπων ἔτ' ἐσται, ἔτε πέφυκεν
Ὅστις πάντων ἀδῶν δύσεται εἰς αἶδ'·
Οὐδέ γδ, ὅς θνητοῖσι καὶ ἀθανάτοισιν ἀδάσκει
Ζεὺς κενίδης θνητοῖς πάντων ἀδ' εἶν δύναται.

Theog. v. 799.

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EXPOSITION

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Church-Catechism.

SECT. I.

Quest. **W**hat is your Name?

Ans. N. or M.

Q. What Name is here en-
quired of?

T. A. Each Person is considerable as a Man, and as a Christian; and with us hath two Names, one of his Family as Man, called his Sirname; and another of his Religion as Christian, called his *Christian Name*, which is here enquired of.

Q. Why is our *Christian Name* enquired of us, when as every Child knowing his *Christian Name*, seems to render the Question impertinent?

99. A. It is a very pertinent Question, and is asked *Rom. 3. 23.*
Eph. 2. 2, 3.
for these Reasons:

1. To teach the Child that (since his *Christian Name* was not received at his Birth, but at his Bap- *Gal. 3. 27.*
B. Nicholson
tism) he was not born but made a Christian, and de- *on Cat. p. 16.*
rived his *Christian Name* not from his Natural Parents & 137.
by Birth, but from the Church of Christ by Baptism.

B

2. To

An Exposition of

Dr. Patr. 2. To remind him (so often as he thinks of, or mentions his Christian Name) of the Engagement and Covenant then entered with God by Baptism, to believe in, and serve God to his Lives end, as a constant and faithful Soldier and Servant.

Dr. Arrow-smith, Taft. 3. This puts him in mind of that dignity he is admitted to by being a Christian, a Name in which the Primitive Christians gloried, and we still honour with precedence to our Sirname; it being better not to have been born, than not to be a Christian.

2 Tim. 2. 19 4. This teacheth him not to stain his Christian Name by sin, we are careful to act without dishonour to our Sirname or Family, and the consideration of our Christian Name, should engage us not to act any thing unbecoming our Religion.

Dr. Rawleigh in Met. 6. 33. *This practice would best silence Disputes, and gain most Profelytes, whereas its neglect causeth Divisions amongst Men, and dishonours God. How can either Jew or Gentile be encouraged to embrace our Religion, when God, by all manner of sin, is dishonoured, and Christs Gospel scandalized? Let not the Name be without the Life of a Christian.*

5. It is a constant warning to continue Christians, to our lives end; we account it a shame as men to disown our Names, and as Christians, should not be ashamed of our Profession.

6. The Remembrance of this Name engageth a mutual Love among Christians, who are Fellow-Brethren by Nature, and Fellow-Christians by Grace, and Fellow-Soldiers by Baptism.

11. Love was and is the true mark of Christians.

Q. Who gave you this Name?

A. My Godfathers and my Godmothers in my Baptism, wherein I was made a Member of Christ, a Child of God, and an Inheriter of the Kingdom of Heaven.

Q. What is in this Answer considerable?

A. Three things: 1. The givers of my Name, My God-

Godfathers given, In Baptism a

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Godfathers and Godmothers. 2. The time when it was given, *In my Baptism.* 3. The Privileges I was by Baptism admitted to, *A Member of Christ, &c.*

Q. *Who were the givers of thy Name?*

A. My Godfathers and Godmothers.

Q. *Who are those?*

A. Persons engaged to God and his Church in the *Book of* stead and behalf of me, together with my Parents, to *Common-* see me brought up to lead a Christian and a Godly *Prayer in* Life. *Pub. Bapt.*

Q. *Have these Persons any other Title besides Godfa-*
thers and Godmothers?

A. Yes, some who scruple the Name, but own the thing, call them Sureties and Witnesses.

Q. *Why are they called Sureties?*

A. Because by them the Child is entred into the Baptismal Covenant; and they are, in the name of the Child, engaged to God and the Church, as much *Ch. Cat. in* as in them lie, to see the Child brought up in the true *Dec. Sacra-* Religion: And as such our Church owns them.

Q. *Why are they called Witnesses?*

A. 1. They are Witnesses that the Child by Baptism is received into Christ's Church.

2. They are Witnesses to testify to the Child, when grown up, that it was Baptized: and so may proceed to the partaking of other Ordinances.

*And this hath been a laudable Custom in the Church * Leigh's*
*above 1200 years, saith * Mr. Perkins.*

Q. *Why are they called Godfathers and Godmothers?*

Body of Divinity, l. 8. c.

A. 1. They are engaged to God and his Church as *8. p. 928.* Spiritual Parents, to see the Child Baptized, brought up in the Principles and Practices of the True Religion.

2. They are engaged as in God's Cause, so for his sake, on the account of Religion, to take care of God's Glory and the Child's welfare.

Q. *What reasons are there for the use of Godfathers?*
&c.

A. 1. It was the practice of the Jews at the naming;

An Exposition of

Buxtorf.
Syn. Jud.
L. 1. c. 2.

Isa. 8. 2, 3, 4.
Jun. Tre-
mel. in loc.

Luk. 1. 59.
Platina in
Vita Hygini.
Hooker's
Polity, l. 5.
f. 64.

of their Children at their Circumcision, to have those by called Sponsors by them, by others Witnesses and Sureties, and by us Godfathers.

2. It was the practice of the Church under the New Testament.

3. It was the practice of Christ's Church (almost ever since, as History manifests) as an Expedient to propagate the Gospel and Christian Religion.

That if the Natural Parents were ignorant and could not, or wicked and would not, bring up their Children in the true Religion: These Godfathers and Godmothers might. Or if the Natural Parents were by Persecution taken away, or otherwise dyed, or Apostatized from the Faith: Lest the Children should be brought up in Heathenism. The Church of Christ wisely and tenderly practiced (what it had grounds for from all Antiquity) the joyning of other persons with the natural Parents, as Godfathers and Godmothers, engaging them on Gods account to take care for the Childs good Education.

Q. Though Godfathers and Godmothers might have been necessary in those times of Persecution, yet why are they used now in our times of Peace?

A. 1. They are necessary now as ever; if we consider, that tho we have yet thro God's mercies peace in the Church, yet we know not how soon Persecution may attend us: And it may be reasonably feared, the Child now Baptized, may live to see Troubles for Religion sake, in these last days and worst times.

2. If God should be pleased to bless them with Peace in Church and State, yet the consideration of those Errors and Heresies, that Schism and Division the Age too much abounds with, will plead it necessary to have Godfathers, &c. to have the Child brought up in the Principles of the true Religion.

3. If to these we add the sad Prophaneness, Debauchery, Atheism and Impiety of this Generation, it will appear greatly necessary to engage persons to take care Children be brought up in the fear of God and the practice of Religion.

Walker's
Modest
Plea, c. 9.
§ 7.

2 Tim. 3. 1.
Dr. Sher-
lock on Cat.
p. 63.

2 Tim. 3. 4.
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It is sad indeed the thing is so much abused, which causeth it to be so slighted, yet this pleads it not to be unlawful to be used: let it be seriously and Christianly undertaken, faithfully and conscientiously discharged, and then the benefit thence arising will demonstrate it convenient to be retained to prevent persons Shipwrack of Faith and Conscience.

Q. When was this Name given?

A. In my Baptism. As agreeable,

1. To the practice of God's people under the Law, *Gen. 21. 3, 4*
when the Children received their Names at their *Ija. 8. 3, 4*
Circumcision. *Luk. 1. 59.*

2. Agreeable to their practice under the Gospel. *& 2. 4.*

3. At Eaprtism the Children are received into Christ's visible Church, and then as being owned visible Christians, they receive their Christian Names.

4. The Heathens had their days of washing, and *Sueton. Nero.*
then they had their Names.

Q. What are the Priviledges the Child receives by Baptism?

A. Three: 1. Membership with Christ. I am made *Claud. Cef. c. 6.*
a Member of Christ. *Calvin. Instit. 1. 4.*

2. Adoption. *A Child of God.* *c. 15. S. D.*
3. Heirship of Glory. *An Inheriter of the Kingdom of Heaven.*

Q. What is meant by our being Members of Christ?

A. Members relate to a Body, and calls his Church *Col. 1. 18.*
a Body, whereof he is the Head which is twofold, *Eph. 4. 16.*
Invisible and Visible.

1. The *Invisible Church* of Christ contains all glorified Saints in Heaven, and all true Believers on Earth, and of this Church all who are Baptized are not Members, but those only who being Baptized live the life of Faith. *Mat. 7. 21. 1 Cor. 7. 19.*

2. The *Visible Church* contains all professors of Christianity; and of this Church all who are Baptized, are reputed as Members. *B. Ushers Body of Divinity, p. 187.*

Q. What is meant by A Child of God?

A. This priviledge necessarily follows the other,

Job. 1. 12. for all true Members of Christ's Church, receive the
Gal. 4. 5. honour to be Sons of God by Adoption, and are ad-
Job. 20. 17. mitted to have God their Father, Christ their Bro-
Heb. 2. 11. ther, the Holy Ghost their Comforter here, and here-
Rom. 8. 16. after are co-heirs with Christ of an eternal glory.

Q. What is meant by an Inheriter of the Kingdom of Heaven?

A. This Priviledge doth succeed both the other,
Luk. 12. 32. for those who are Members of Christ, and Sons of
Ja. 1. 12. God, have a Kingdom purchased for them, and pro-
1 Pet. 1. 4. 5. mised to them; yea, by Christ they now have taken
Joh. 14. 3. possession of it, and shall hereafter have the full en-
Col. 3. 4. joyment of it.
2 Cor. 5. 1.

*Q. What did your Godfathers and God-
 mothers then for you?*

*A. They did promise and vow three
 things in my name:*

1. That I should renounce the Devil,
 and all his works, the pomps and vanities
 of this wicked World, and all the sinful
 lusts of the flesh.

2. That I should believe all the Articles
 of the Christian Faith.

3. That I should keep Gods holy Will
 and Commandments, and walk in the
 same all the days of my life.

*Q. What are the parts of this Baptisimal vow and
 promise?*

*A. Its parts are suitable to the two parts of San-
 ctification, a death to Sin, World, Flesh, Devil, and
 a life unto Righteousness in a true Faith, and an obe-
 dience to the Will of God.*

*Q. What do we renounce in renouncing the Devil and
 all his works?*

Dr. Hamr. *A. 1. All belief in, or worship of any Heathenish
 Pract. Cat.* God or Idol.
16. §. 3.

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ive the 2. All heathenish and sinful practice, as Lying, *Joh.8.44.*
are ad- Envy, Pride, sowing Discord, and those sins which *Ja.3.17.*
ir Bro- represent Satan.

nd here- 3. All Combinations or Contracts with the Devil,
ory. and all use of Conjurations.

ingdom 4. All temptation and first motions to sin. *Ja.1.14.*

other, 5. All evil Exhortation, or evil Example whereby *Eph.5.11.*
Sons of we entice others to act sin, and so act the Devil's part.

nd pro- Q. *How may the Devil and his Works be withstood?*

e taken A. By the use of, 1. Prayer. 2. Fasting. 3. Faith. *Jam.4.4.*

full en- 4. Watchfulness against them. 5. Care to walk accor- *1 Pet. 5. 5;*
ding to Gods Will. *8,9.*

God- Q. *What is meant by the pomps vnd vanities of this*
wicked world to be renounced?

three A. 1. That we absent as much as may be from *Eph.5.11.*
wicked company, the ruine of many souls. *1 Cor.6.10,*

Devil, 2. That if in company, we partake not of their sins, 20.
nities chusing rather their anger than Gods.

sinful 3. Not inordinately to pursue the worlds profits, *1 Joh.2.15,*
pleasures or honours, nor to be too much delighted 16.

articles with, or confident in them; but so to sit loose to *Jam.4.4.*
Will the them, that we may readily part with them, if in com- *Mat.16.26.*
petition with Christ and our Souls.

Will the Q. *How may the Soul be armed against the Worlds en-*
ticements and discouragements.

San- A. 1. By considering the vanity and uncertainty of *Eccl. 1.1,2.*
and all its enjoyments, *Its pleasures but skin-deep, sensual*
and but for a moment, *Heb.11.20. its Honours the breath* *Prov. 23.5.*
of others, no sign of Gods love, and leave us at Death. *Psal.49.7.*
Its Riches the Dust of Earth, cannot free from Death
here, nor Hell hereafter.

and 2. By considering the smallness and shortness of
obe- our Troubles in the World, *They can but hurt the Body, Mat.10.28.*
in whose greatest troubles the Soul is at Liberty, its worst *Exod.2.23.*
punishment is death, which sends the Soul sooner to eter- *Isa.43.2.*
nal life: *They cannot hinder us from Gods presence here, 2 Cor.4.17,*
and may prepare us for a greater glory hereafter. 18.

enish 3. By considering we are here but Strangers and
Souldiers in our Enemies Tents, which may reason-

All ably

Joh. 15. 20. ably expose us to troubles, as our Captain Christ
Joh. 16. ult. Jesus and his Apostles all met with.

Rom. 8. 18. 4. By considering our Glory in Heaven will recompence all our losses on Earth.

Q. What is meant by renouncing the Lusts of the Flesh?

Dr. Ham. A. 1. All coveting of or indulging our selves in any Lust or Desire, which is contrary to the Word of God, and so sinful.

Prac. Cat. 1. 6. Sect. 3. 2. All Spiritual and Heart Sins, and all Bodily uncleanness. *This Enemy is the more dangerous, because daily with us, and ready within us to betray us to Satans Temptations.*

Jer. 4. 14. *Q. How may these lusts of the Flesh be subdued?*

Gal. 5. 16, 17, 20. A. By Sobriety, Chastity, Watchfulness, Prayer, and a care to walk answerable to the Word of God.

Q. What is that part of Sanctification included in your Baptismal Vow, yet to be considered?

Joh. 3. 16. A. A life of righteousness in these two great duties of the Gospel, Faith and Obedience.

Tit. 3. 8. *Q. What is the Faith here promised?*

Bish. Pearson on Creed, p. 12 A. 1. An assent of our Hearts. 2. A Confession or Profession with our lips. And 3. A suitable Conversation in our lives.

Q. What do we promise thus to believe?

A. All the Articles of the Christian Faith.

Q. What is the obedience promised in Baptism?

A. That which is the product of true Faith, an Universal Obedience of our whole man, to all the commands of God, sincerely performed with constancy to our lives end.

Q. Can the Godfathers or Godmothers promise this for the Child: and is the Child bound to perform it?

Deut. 6. 6, 7 A. 1. Yes, because Children are in the power of the Parents to be devoted to the Service of God, 29. 10, 11. whom God also hath obliged to do it.

2 Tim. 2. 19 2. There is nothing contained in this Baptismal Vow but what is lawful, becomes Christianity, and *Eph. 5. 11.* is our bounden Duty to perform, *1 Pet. 2. 11.* *1 Joh. 1. 10.*

Tit. 2. 14. 5. 4. *1 Pet. 5. 8.*

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3. The Non-performance of the Vow by the Child, may justly forfeit God's promises in Baptism, made to the Child.

4. Parents usually oblige their Children in civil Hooker's contracts and bargains, who are by their Parents *Polity, l. 5.* contracts bound to observe the Covenant, or else *Señ. 54.* must forfeit the advantages that might accrue to them by its observance.

Much more sure then may Parents engage their Children in what is the Childs absolute duty, on whose performance so great a mercy depends.

Q. Dost thou not think that thou art bound to do and believe, as they have promised for thee?

A. Yes verily: and by Gods help, so I will: And I heartily thank our heavenly Father, that he hath called me to this state of salvation through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lives end.

Q. Why is this Question proposed?

A. 1. That the Child being now grown up, might be made sensible of that Vow he was entred in, by his Godfathers and Godmothers in Baptism.

2. That before the Congregation, he by making an open profession of it might evidence that he retained that Religion, he was Baptized into, and owned as firm and stedfast what was then done and promised for him.

3. That he now being grown up and assenting to the obligation on him from that Vow entred by his Godfathers and Godmothers, might henceforward look upon himself obliged to practise it.

And here how may we justly lament the neglect of Confirmation amongst us which would be a great expedient to oblige persons to be instructed in the Principles of Religion, and engage them by an assuming their Baptismal Vow

An Exposition of

Vow on themselves to the practice of it.

Q. What is considerable in the Answer?

A. 1. An earnest assent and consent to the Obligation on us from our Baptismal Vow to perform it. *Yes Verily.*

2. An humble acknowledgment of our own inability to perform our Duties of Religion, or to withstand Sin, Satan and the World, without God's help. *And therefore by God's help I will.*

3. The great joy and gladness, the Baptized person looks on his Baptized state with. *I heartily thank our heavenly Father who hath called me to this State of Salvation through Jesus Christ our Saviour. It being a State of Grace, of which the numerous Jews and Heathens are deprived of.*

4. Here is an holy means used to obtain God's help to perform this Vow. I pray unto God to give me his Grace.

5. Here is an holy Resolution of perseverance through God's help.

6. That I may continue in the same to my lives end.

Q. Rehearse the Articles of thy Belief.

A. I believe in God the Father Almighty, maker of Heaven and Earth: And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate: Was crucified, dead and buried: He descended into Hell: The third day he rose again from the dead: and ascended into Heaven, and sitteth at the right hand of God the Father Almighty: From thence he shall come to judge both the quick and the dead: I believe in the

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Holy Ghost: The Holy Catholick Church:
The Communion of Saints: The forgive-
ness of Sins: The Resurrection of the
Body, and the life everlasting. *Amen.*

Q. Why are the Articles of the Creed in the first person singular?

A. 1. Because though we may pray for each other, yet every one must believe for himself.

2. Because hereby every one makes an acknowledgment and confession of his own Faith.

Q. Why is it called the Belief?

A. From the first words, I believe.

Q. Why is it called the Creed?

A. From the first word in Latin, Credo.

Q. Why is it called the Apostles Creed?

A. 1. Because there is good reason to believe it Altered. Chronol. p. 315.

2. It is called the Apostles Creed because its Ar- lock on

icles agree with the Doctrine of the Apostles, de- Cat.

2. It is called the Apostles Creed because its Ar- lock on

icles agree with the Doctrine of the Apostles, de- Cat.

whoever in their Writings.

Q. How are the Articles of the Creed divided?

A. Some have made only three parts of it respect- Catec. of

ing the sacred Trinity, the only Object of our Faith, Church of

and thus doth our Church divide it into Articles. England.

1. Concerning God the Father who made me and

all the World.

2. Concerning God the Son, who Redeemed me

and all Mankind.

3. Concerning God the Holy Ghost, who sancti-

fies me and Elect People of God.

Others have added a fourth part concerning the Church Col. 1. 18.

of God and its Priviledges, here and hereafter. But be- Eph. 1. 14.

cause the Church is no object of Faith, and our belief of Luke 14.

Christ 47.

1 Cor. 15. 19. Christ and the Holy Ghost, will pre-suppose a People above the
deemed and Sanctified, and that State will infer perpetual an
of Sins, Resurrection and Eternity of Life. Therefore things pa
shall only consider three parts. bleed for

Q. Which is that part of the Creed which relates or of ou
God the Father? 4. The

A. I believe in God the Father Almighty, maker of some
of Heaven and Earth. together his

Q. What is here believed concerning God the Father doing

A. Three things: 1. His Being. 2. His Attributes. 3. His Works. it may be

Q. What is meant by, I believe in God? not be his

A. That I believe. 1. There is a God. 2. There is but one God. 3. That I believe in this one God, who

Q. How do you prove there is a God? der. W

A. Arguments to convince the Atheist are drawn from
Reason, for he who denies a God, cannot deny God; but
Scripture, which we say is the Word of God; there is
Therefore, 5. Th

Grot. de 1. The first cause of all things proves a God, with the
ver. Chris. thing could make its self, and therefore every thing no God:

Relig. l. 1. made, had God a Creator, and is an Argument for mouths,

Morn. de God, and may silence the Atheist. Indee

verf. Relig. 2. The (1.) consent of all Nations, who by tichery and

c. 1. light of Nature saw it; The Roman Orator accounts that they

Cicero. l. 1. no Nation so barbarous as to deny the Being of Judgment

Tusc. Quest. Deity. And the Athenians banish Diogenes for to call the

Val. Max. l. saying he doubted it. Their Polytheism or worship much de

1. c. 1. Ex- many Gods, tho sinful, yet pleaded they were Theists lieve, th

tern. worshippers of a Deity. evil cour

Dr. Arrow- The several Creatures especially our selves may silence Q. H

smith A- all doubts; for, tho which way soever we look, we A. 1.

phor. Exer. find enough to convince us of his Being. Yet our self finite, A.

2. Sect. 1. 2. as what we are most conversant with, may silence For if

theism. there co

Leigh's bo- 3. Our bodies and souls witness a Deity. Our Fathers pr

dy of Divi- rents could not make us Male or Female, howev 2. Th

nity, l. 2. c. 1 desirous they were of either Sex. We (2.) ex making

p. 151. all creatures in our structure, and our Souls at the mo

abor

People above the Sphere of Earthly Beings, being (3.) *spiritual* and capable of an immortality, remembering *things past*, and foreseeing things to come, all which lead for a God, a Father of our Spirits, and Creator of our Bodies.

4. The testimony of every mans Conscience, which may sometimes (4.) checks him for evil, and encourages him to Good, is afraid after sin, and bold after the Father doing good. And the greatest profest Atheist seems *Suet. in Cæs.* His Attendant afraid of a Supreme Being to punish him. So that *Cal. c. 51.* it may be the Atheists wish, there was no God, but it cannot be his belief there is none; for those checks for Evil *Ne. c. 69.*

2. The encouragements of God, premised, imply there is a one God, who is just to punish sinners, and to reward the well-doer. Whence a Reverend Prelate saith it may consist with the Atheists interest, to wish there was no God; but it cannot consist with his Reason to believe of God there is none. *B. Pearson on Creed, p. 22.*

5. Therefore we may justly blame those as Fools, who with the Psalmist, who say in their hearts, *Psal. 14. 1.* *There is no God*: Much more those who profess with their mouths, *There is no God.*

Indeed Atheism is but the Genuine product of Debauchery and profaneness; for when men have so lived that they are afraid to dye, and appear before God at Christ's Judgment; They are inclinable to wish there was no God, that he might call them to an account for their vice; and what they so much desire, they will easily persuade themselves to believe, that they and their Companions may go on in their evil course. *Debau. Baxter's Reas. of Rel. par. 2. c. 12. p. 444.*

Q. How do you prove there is but one God?

A. 1. There can be but one first cause, but one Infinite, Almighty, Independent, Eternal Being. *Grat. de Ver. Rel. Christ. l. 1.* For if there were two or more Beings equally mighty, &c. there could not be one Almighty, and each might obstruct the others proceedings. *Mureus de Ver. Rel. c. 3.*

2. The Heathens have (5.) granted this Truth in making their *Jove* (as we own our *Jehovah* to be) the most Glorious, most Great, Almighty, Omnipotent,

B. Pearson
on Creed,
p.23.

Dr. Cud-
worth's In-
tellect. Sys-
tem.

Gen.3.5.

Tit.3.8.

Ja.2.19.

Dr. Stilling.

on Prov.14.

5. p.36.

B. Pearson
on Creed,
p.42.

B. Nicholson
on Cat. p.34.

Mornæus de
Ver. Rel. c.
11.

Gen.3.-6.-
19.

sent, Omniscient Deity, the Father, Author, Governor of all things in Heaven and Earth. It is credited reported of Plato, that writing to his Friends, therefore said, *The Name of God was prefixed before his most serious Works, but the Name of Gods before his other Books.* And a Reverend and Learned Divine of our Church hath proved lately the Heathens centring their plurality of Gods in the Unity of a Deity. And indeed the first mention of Gods was from Satan.

Q. What is it to believe in this one God?

A. 1. To grant there is a God. 2. To believe what is made known of him in his Word, or by his Works, that he is true, just, holy, good, eternal, almighty, &c. 3. To believe his threats and promises. 4. To repose our trust and confidence in him. 5. To live answerable to this Faith.

For tho it is a grand folly to deny the Being of a God. Yet the Atheists themselves esteem them Fools who believe there is a God, and yet by sin affront and trifle with him.

Q. What are the Attributes God hath in the Creed?

A. Two; one relating to himself, Almighty. The other with respect to Christ and us, Father.

Q. What is meant by God's Attribute, Almighty?

A. 1. His power to do all things as he pleases, consistent with his Glory.

2. His Sovereignty or right to Rule and govern the works of his hands. And both these the Heathen granted. (6.)

Q. How prove you Gods Almighty Power?

A. 1. God is frequently called so in Scripture. 2. Almightyness is denied to all things else. 3. His Works of Creation, Preservation, Sanctification, Resurrection, &c. prove it. 4. His great Armies, Lords of Hosts: all things in the whole World obey him.

And by his order, the least thing is strong enough to destroy the greatest place or person, as Learned Mornæus ingeniously manifests. 5. His punishing his enemies singly and

joynly. 6. His wonderful Deliverances of his People.

7. His

r, Gove. *His restraining all powers as he pleaseth, Job 1 and 2 Dan. 3.--5.*
 s credib Chapter. 8. All power and might is from him,
 iends, therefore he is Almighty. 9. The Practice and ex-
 most sepectation of the whole World, who pray to God in *B. Pearson*
 er Books all straits and wants, expecting from him all prote- on Creed,
 ar Church tion, and supplies, which certainly infers God's being p. 287.
 their pl Almighty, to be impressed on man's Heart natura'ly.
 d indec Q. What should God's Almightyneß considered, influ-
 ence us to ?

A. 1. To believe he is so Almighty. 2. To believe
 eve wh all the Articles of the Creed, however dark or impos-
 s Work sible they seem to a natural man's apprehension, since
 Almight our God Almighty can do them. 3. To make us care-
 s. 4. ful we offend not this Almighty God. 4. To take
 To live care to please him by obeying him. 5. To be hum- *Mat. 10. 23*
 of a Go ble in our strength : we had it from God, and not
 wh b of our selves. 6. To ascribe all deliverances from
 wise wi dangers, and supplies of our wants to God Almighty.
 creed ? 7. Not to despair of God's help in any trouble, if he
 y. Th please he can help us. 8. Not to be afraid of any
 ? Enemies, tho they be mighty ; God is Almighty. *Isa. 41. 11.*
 olcascet 9. To encourage us in Prayer, and all Duties, our *---43. 2, 3.*
 gover God is able to assist us in them, and to grant to us, *Rom. 8. 26.*
 eather and do for us above all that we are able to ask or
 think.

Q. How prove you God's Sovereignty or right to rule
 all Creatures ?

A. He is the only Lord of all the World, to whom
 we and all his creatures do owe obedience by several
 Rights by which God may claim it.

1. By our Creation. He made us and not we our
 selves : he formed our bodies of the Dust, and in- *Psal. 95. 6, 7*
 on, Re fused our souls, so that every faculty of our souls, and
 s, Lor part of our bodies, are several obligations to worship
 y him God.

2. Our preservation. God as the great Householder
 of the World, provides for all his Creatures ; and
 ingeni in him we live, move, and have our being ; and as *Afts 17.*
 gly and we daily live of his mercy, so we ought to live to *28.*
 People his glory.

C 2.

3. The

3. The price of our Redemption. We are to God comfort h
 a purchased possession. He gave his Son to die, the Father.
 1 Cor. 5. 19, he might by his Sons sufferings grant us life, and pur-
 20. chase us to serve him. Now what we buy and pay for
 we may expect to be served with; much more then ma
 Tit. 2. 14. God expect to be served by us!

4. All Creatures pay him obedience. Sun, Moon
 Stars keep their state God first placed them in. The
 Sea exceeds not its bounds, the Earth remains ha
 bitable, and Air convenient for us to breath in, un
 less the God of Nature please to alter their course
 Gen. 6. - 19, punish sin; and then a flood shall drown the World
 Num. 16. and fire descend from Heaven, the Earth shall open
 and the Air by infection destroy.

Q. How should God's Sovereignty affect us?

A. It should make us consider, 1. That we are no
 our own but Gods. 2. That being his, it is but rea-
 sonable we should serve him 3. It should shame us
 for our rebellious sins, since all our fellow-creatures
 obey his pleasure. 4. It should make us resolve on
 future obedience, with our utmost sincerity and
 power, to our lives end.

Q. Why is God set forth as a Father?

A. His Attribute of Almighty declares his power.
 His Title of Father denotes his goodness; the one
 evidenceth him able, the other willing to do us good.

Q. How is God a Father to us?

A. 1. By Creation. He made us and not we our
 selves.

2. God as a Father takes care of us, supplies our
 wants, protects our persons, watcheth over us to do
 Gen. 1. 26. us good night and day.

3. God is our Father thro Christ by Adoption.

7. h. 1. 12. 4. God as our Father hath provided an inheritance
 for us as Sons, whom he is pleased to account as co-
 heirs with Christ.

Rom. 8. 16. Q. What is it to believe God to be our Father?

A. 1. To own him as such. 2. To make our ad-
 dresses to him for what we want. 3. To receie
 com-

re to God comfort hence under all troubles : they come from
die, the Father. 4. To engage our submission to God's cor-
and pur rections : he is our Father. 5. To support us under *John 14.*
d pay for ense of the Frailty of our duties, we perform them *13, 14.*
then ma not to a critical Judge, but to a merciful Father. 6. It *Heb. 12. 6, 7*
may engage us to act as Children, in love, fear, ho-
our, obedience to him, and vindication of him,
in. Th and promoting his glory ; and an endeavour to imi- *B. Pearson*
ains ha ate him. 7. Not to murmur at any dispensation of *on Creed,*
in, un his Providence, but freely to rest contented in what *p. 29, 30.*
ourset God is pleased to order. *Eph. 5. 1.*

World Q. *What are these Works by which God is made known*
all open in the Creed ?

A. His making Heaven and Earth.

are not and Earth ?

out rea A. 1. They were not from Eternity, but were
ame us made in time.

atures 2. Nothing could make it self, every thing was
olve or made by another.

y and 3. Scripture abundantly witnesseth they were made *B. Pearson*
by God, *Gen. 1.* *on Creed,*

power. 4. The Heathens also ascribe the Creation. of all *p. 51, 52.*
he one things to God. (7.) *Leigh's Body*

good. 5. Heaven and Earth, with the creatures in them, *of Divinity,*
pay as creatures homage to God as their great Creator. *p. 282.*

e our Q. *What is meant by Heaven and Earth ?*

es our A. Not only themselves but all creatures in the
to do it. Universe ; and as by them is meant the Universe, so
there is nothing in the whole World but God made

n. Q. *Is nothing meant by God's making the Heaven and*
Earth, but only his creating them ?

s co- A. Yes, because his power is equally manifested
in the preservation, as in the Creation of things ;
therefore his Providence may be here considered,
whereby God orders, governs, and disposeth of all
things as he pleaseth.

ad- Q. *How do you prove there is a Providence ?*

ceie C 3 A. 1. By

om-

Mormans de Ver. Rel. c. 1 *2. C. 11.* *B. Ushers Body of Divinity, p. 107, 108.* ** 1588. 1605. 1678.* *Mormans lib. prad. 613.*

A. 1. By the regular motion of the Heavens. *2.* The preservation of each Species of creatures in the part the midst of so many devouring Enemies. *3.* The being c alternat course of day and night for mans labour and rest. *4.* The preying of Beasts in the night when man rests; and their being in their Dens in the day when man labours. *5.* The preservation of the Child in the Womb. *6.* The Exalting some and Deposing others, *1 Sam. 2. 6, 7.* *7.* The delivering of his Church from its many enemies, Turk and Antichrist, Pagan and Heretick. *8.* The Government of Nations by one man, whereas every man is naturally desirous to govern. *9.* The discovering the designs, and defeating the Plots of persons against those Nations and Churches that serve him. *10.* Whoever do acknowledge a Deity, and denies Providence, do much affront God, supposing him to be only an idle Spectator of things. *11.* The duties of God's People; yea, of all the world to him, prove it: who should any pray if he hears and answers not; or worship, if he seeth and rewardeth not. *12.* The Heavens grant a (8.) Providence, ordering Life and Death, Peace and War, Riches and Poverty, &c.

Q. If God orders all things by his Providence, how should we improve it?

A. 1. We should in all our wants go to God. *2.* Count what we have or receive as received from God. *3.* It will plead it our necessary duty to serve him, without whose blessing we cannot subsist. *4.* It will also engage our labour in our callings, for God's Providence orders means to obtain mercies, as well as mercies to be obtained; which tho they cannot be successful without God's blessings, yet he will bless our endeavours to the obtaining what he seeth good for us. *5.* It will make us, under all troubles, to be content; and in use of means, to wait patiently for a release. *God is too great to be contended with, and too good to be questioned; he gives us more than we deserve, if not what we desire.*

Homil. of Engl. on Rogat. Week.

Harmony of Confessions, Confess. Belz. Art. 3. Helu. 6.

The

Heaven
 creatures in the part of the Creed concerning God the Father
 3. The being considered :

Q. What is that part concerning God the Son ?

A. I believe in Jesus Christ his only Son our Lord,

Q. What is believed concerning Christ in the Creed ?

A. Things respecting his Person and his Offices.

Q. What is in the Creed concerning his Person ?

A. His twofold nature, God and Man.

Q. Wherein is Christ's Divinity manifested ?

A. In our believing him to be Gods only Son our

Q. How prove you Christ to be God ?

A. 1. He derived his being from the Father by a *Nicean*
 an id way above all creatures: so that he is very God of *Creed*.
 d's Peoery God, and as really God of the substance of the *Athanasian*
 it: whather, begotten before the World ; as man of the *Creed*.
 or wor substance of his Mother born in the World. *Calvin In-*

2. The Attributes and Works of God are attribu- *stit. l. 2. c. 14*
 Life and to him in Scripture. *S 5.*

3. The Miracles he wrought were beyond any
 creatures power to effect, done in his own name, fre-
 quently, in publick, and by his own power.

4. The obedience of all creatures to him, yea, of *Mark 5. 7;*
 the very Devils. *to 13.*

5. The Testimony of God, *Mat. 3. 17.* Angels,

4. *Mat. 1. 21.* Devils, *Mark 5. 7.*

6. The Heathens were not ignorant of the notion
 of the Son of God, (9.) becoming Man.

Q. Why was it necessary our Saviour should be God ?

A. 1. To bear the weight of God's anger which *B. Nicholson*
 a good man could not do. 2. To satisfy an infinite offended *on Cat. p. 38.*

to be Justice. 3. To conquer all our enemies. 4. To pro- *B. Ushers*
 y for a cure Salvation for us most consistent with his Fathers *body Divin.*

and 100 Glory. 5. To render his sufferings of infinite value, to *p. 93, 162.*

deserve, save all his in all Ages. 6. For the comfort of fallen *Leigh's bo-*
 man, who might believe the glad Tidings of his peace *dy, p. 257.*

The with

Homily of Eng. on Nativ. with God, when it was brought to him by one who being God as well as man, evidenced the peace by the Union of the Natures.

Q. Why is the Son of God called Christ?

A. Christ signifieth anointed, and is the same with Messiah, to evidence Christ to be the true Messiah.

Q. How prove you Christ to be the true Messiah?

Homil. Eng. on Nativ. Mat. 1. 18. & 20. 1, 2. Mark 5. 9. *A.* 1. The Prophecies concerning the Messiah were fulfilled in him, as to his Tribe, Parent, Birth-place, Name, manner of Life and Death, Resurrection and Ascension, and their Effects, as to the Conversion of the Gentiles.

2. God, the Holy Ghost, Angels, Devils testified *Mat. 3. 17. & 1. 18. Luke 2. 10.*

3. The Jews themselves believed it, *John 12. 44.*

Mornæus de Ver. Rel. c. 29. 4. All times of expecting the Messiah centred in and about that time Christ was born, and many false Christs then arose.

B. Pearson on Creed, p. 83, 84. 5. Christ did what the Messiah was to do, and suffered what the Messiah was to suffer, therefore he was the true Messiah.

The mistake of the Jews, as to Christs coming in Glory was, Their confounding his second coming with the first. And if he had come in Glory, how then should the Prophecies concerning his Sufferings, Death, Burial, &c. be fulfilled; we grant his coming in Glory, but we premise his suffering for sin here in the flesh, and his coming in Glory, we refer to his coming to Judge the World; see at large this in Bishop Pearson on the Creed, pag. 83, 84, 85. &

Q. Why is Christ called our Lord?

B. Pearson on Creed, p. 153. *A.* 1. Because he is the Lord that made us and bought us, *1 Cor. 6. 20.*

2. He hath chosen us to be his People out of all the World, Jewish and Heathen.

3. We have by our Baptism chosen him for our Lord and Master, and have resigned up our selves to him as his faithful Servants.

Q. What Office of Christ doth this Title of Lord import?

A. His Office of King.

Q. How

Q. *How is Christ a King?*
 A. Christ is a King of Grace and Glory. Here he
 les in his People, and they hereafter Reign with *Gal. 6. 16.*
 m. And as a King,

1. He hath a Church or People subject to him.
 To them he gives Laws to walk by. 3. They obey *1 Joh. 2. 6.*
 m. 4. He governs them by his Spirit and Ord- *Joh. 16. 78.*
 nces. 5. He as King protects them from enemies, & *14. 26.*
 d defends them in peace. 6. He as King rewards *1 Cor. 15.*
 s People with blessings here and hereafter. *55, 56, 57.*

Q. *How is Christ a Prophet?*
 A. 1. He instructs us by his Word, Spirit and Mi- *2 Thes. 1. 8,*
 nisters in our Duties. 2. He continues a supply of *9, 10.*

ordinances for the Service of the Church to the *Mat. 28. 20*
 worlds end. 3. He enables his People to discharge *Rom. 8. 16,*
 their duties, and to perform what he expects from *26.*
 them.

Q. *Why is Christ called Jesus?*
 A. An Angel hath given us the Reason: Because *Mat. 1. 21.*
 he should save his People from their Sins.

Q. *How doth Christ save us?*

A. 1. Christ underwent the whole wrath of God *2 Cor. 5. 21.*
 ue to us, and so satisfied Gods offended Justice,
Mat. 26. and c. 27. 2. He performed actively what
 the Law required, and so was without sin. 3. Hence *Mat. 3. 17.*
 od is, through him, reconciled to us, *2 Cor. 5. 18, 20, & 5. 17.*
 4. Christ hath made known to us the terms of *Luk. 24. 47.*
 at largalvation, that we on our Repentance for sin, and *Joh. 3. 16.*
 1, 85. & losing with him by Faith, and living in obedi-
 nce to him in the life of Faith, may be saved.

us an. He by his Word, Ordinances, Ministers, Spirit *Jam. 1. 28.*
 nd Graces, instructs us in his Will, and enables us to *Phil. 1. 6.*
 ut of a perform what he requires. 6. He intercedes with
 God his Father, for the pardon of those sins attending *Heb. 7. 25.*
 for our persons and performances, and pleads for the ac- *Rev. 8. 2.*
 selves teptance of us and them, on the account of his Merits
 and Mediation.

Q. *What may be learned from Christs Deity and three-
 fold Office?*

Q. *How* A. 1.

Rom. 5.8, 10. *A. 1.* From his being God I learn, 1. God and Christ's great Love to sinful man in Christ's death. 2. I see sins evil in causing Christ to come from Heaven to save us. 3. I learn mercy for sinners, Christ as God is able to save all that return.

2. I learn from Christ's being the true Messiah : 1. God's veracity, who will fulfil his promise in due time. 2. The Jews stupidity in denying and Crucifying of him. 3. The Justice of God in punishing them according to their own imprecation, *His blood be on us and our Children.* 4. I see the verity of our Christian Religion, of which we have no reason to

Rom. 8.28, 32, &c. be ashamed. 5. I learn to trust God in all my affairs, who hath been so faithful to give his Son according to his promise, to die for my sins.

3. I learn from the Offices of Christ, 1. That as Christ is my Lord and King, so I ought to obey him; and as he loved me so as to dye for me, I ought to love him so as to live to him, and to my power promote his Kingdom and Glory. 2. As Christ is Prophet I ought to reverence God's Word, Ordinances and Ministers, and to obey what Christ by them and his Spirit doth teach me my duty, it becoming me to have an ear to hear where the Almighty God con-

Prov. 1.24, 26, 28. descends to speak. 3. As Christ is my High Priest and Saviour to expiate my sin, and save my Soul by his merits and mediation. I learn to disown all merits and works of Righteousness of my own, and not

Isa. 64.6. to rely on any Creatures Righteousness for Justification, but wholly by a Faith and Obedience, close with and live to him, expecting from him my Salvation on the account of his own Merits and free Grace. I learn also to disown all Co-mediators, as Saints and Angels, and to account him as the sole procurer of my happiness, to whom my complaints of wants, and Prayers for supplies, ought to be offered up and made known.

Q. Why was our Saviour Man ?

A. 1. Man had sinned, and the nature sinning ought

ought to suffer and satisfie. 2. Christ as God could *B. Ushers* not suffer; and became Man that he might suffer. *body of Di-*

3. To reconcile the humane Nature to God by the *vinity*, p. Union of the Deity and Humanity in his own Person. 164.

4. That he being sensible of our infirmities, might *Harmony of* have compassion on us. 5. To encourage us in our *Confe.*

Addresses: he knows our wants. 6. To Conquer *Confe. Belg.* mans enemies in that nature which was Tempted for *art. 20.*

our enemies greater Terrour, and our greater Com- *Homil. of* fort. 7. To bring our humane nature to Glory. *Engl. on*

Q. How do you prove Christ to have been Man? *Nativ.*

A. 1. He had the natural properties of Man. He was born, was a Child, grew in Stature, walked, sate, *Mat. 1. 2.* *Luk. 1. 80.*

2. He had the parts of a Man. A Body in all parts like ours, Eyes, Ears, Tongue; and he had a Soul with Sense, Reason, Will, Affections.

3. He had the infirmities of man, Hungred, Thirsted, Wept.

4. He had the sufferings man was liable to, wept, groaned, was crucified, died.

Q. How is Christs humane Nature proposed in the Creed?

A. By his Conception, Birth, Crucifixion, Death and Burial.

Q. How is Christs Birth set down?

A. As conceived of the Holy Ghost, born of the Virgin Mary; whence appears his two Natures, God, and Man.

Q. Why is Christ said to be conceived by the Holy Ghost?

A. 1. To manifest his Deity; he was not conceived *Mat. 1. 18.* after the ordinary way of Generation, but from above.

2. To manifest his purity who was to be without sin, being to suffer for ours.

Q. Why was he born of the Virgin Mary?

A. 1. To manifest him to be of the Tribe the Messiah was to come of. 2. That he might be free from original as well as actual Sins, of which all are *Mat. 1.* *Luke 3.* guilty who are born after the ordinary way of Generation.

B. Pearson ration. 3. To give both Sexes hopes of Salvation
on Creed, thro him, as being of one and from the other.

p.179. Q. Why doth the Creed pass immediately from Christs
 Birth to his Crucifixion?

A. 1. Christs Life was but as one continued act of
 suffering, because our Life is as one continued act of
 finning. 2. His Life appears full of sufferings, per-
Mat. 2.--4. secuted and put to flight by Herod as soon as born ;
-25.--27. Tempted and accused by Satan, Crucified and put to
 Death by his Instruments. 3. The grand design of
 his Incarnation was to suffer for our sins.

Q. What was Pontius Pilate, under whom Christ suf-
 fered?

B. Pearson A. A Governour sent by the Romans, and by them
on Creed, p. placed over the Jews, who had then been sixty years
194. subject to the Romans : And his name in our Creed
 is mentioned, that we might by History (10.) find
 the truth and certainty of our Faith, and the Reality
 of our Saviours sufferings.

Q. Why did Christ suffer under him?

Gen.49. A. 1. That he might fulfil the Prophecie of the
Gal.3.10. Messiahs coming, when the Scepter was departed from
B. Pearson Judah: Their Governours being now Romans. 2. That
on Creed, p. he might be crucified according to that curse men-
196. tioned to be on him for us. Which was not a Death
 used among the Jews.

Q. What are the parts of Christs Sufferings?

A. His being Crucified, Dead, Buried, his descend-
 ing into Hell.

Q. Why was Christ crucified?

Psal.22.16 A. 1. It was Prophefied of the Messiah. 2. Typi-
Numb.21.8 fied in the Brazen Serpent. 3. To take away the
Joh.3.15, curse due to us, he became a curse for us. 4. To re-
16. present by the extending his Arms on the Cross,
 Christs readiness to receive all returning sinners.

Q. Why did Christ suffer Death?

Isa.53. A. 1. It was Prophefied of the Messiah. 2. Sin
Confes.Sax- deserved Death, *Rom.6.23.* 3. To manifest sins evil
on. art.3. and his love, *John 15.12.* 4. For Satans greater Ter-
Heb.2.15. have

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rouer to destroy him by that, by which he thought to *Leigh's bo-*
have destroyed man. 5. For our greater comfort, *dy of Divi-*
our Death is without a sting, 1 Cor. 15. 56. *nity, p. 583.*

Q. Why was Christ Buried?

A. 1. To evidence the reality of his Death. 2. To *Isa. 57. 2.*
sweeten the Grave for us. 3. To Conquer Death in *Leigh's bo-*
his own Dominions, *Hof. 14. 14. 1 Cor. 15. 56, 57.* 4. To *dy, &c. p.*
render his own and our Resurrection the more ma- 603.
nifest.

Q. What is meant by Christs descent into Hell?

A. 1. It is interpreted by some to be a real Local *B. Bilson on*
descent, as if Christ did really descend into Hell, the *Articl.*
place of the damned, and there triumph over Satan
in his own Territories to his greater Terror. 2. Some
assert, that tho Christ did not Locally descend into *B. Nicholson*
Hell, yet he did virtually; that is, the powers of *on Cat. p. 49*
Hell felt the efficacy of his Death to their destru-
ction, and his eternal conquest; and this may safely be
believed.

Q. But did not Christ go down into Hell to deliver the
Patriarchs who died before him?

A. That was not necessary, because, 1. Christs *Calvin In-*
death was equally meritorious before his Incarnation *stitut. l. 2. c.*
as it is now after it. 2. He was promised soon after 16. §. 8.
the Fall of Man; so that they knew as well that *B. Ushers*
Christ would come as we do that he is come. 3. They *answer to*
had the same Christ, Ordinances, Spirit and Faith as *Jesuit. p.*
we have. 4. Several were in Heaven before Christs 277.
Ascension; as *Elias, 2 Kings 12. 11. Moses, Luke 9. 30. Horn. of En-*
Lazarus, Luke 16. 22. The Thief on the Cross, &c. gl. on Faith.

Q. What other interpretations are there of Christs des-
cent into Hell?

A. 1. His being Dead and Buried also: For where *Book of*
the Burial of Christ is mentioned, his descent into *Common*
Hell is left out, as in the *Nicæan Creed*; and where *Prayer.*
his descent into Hell is mentioned, his Burial is omit- *Nicæan, A-*
ted, as in the *Athanasian Creed.* *than. Creeds*

2. Christs being in the state of the Dead, That as
his Soul and Body were really separated by the dis-

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solution

B. *Ushers*
answer to
Jesuit. p.
 341. 395.
 412. 413.
 B. *Pearson*
on Creed,
 p. 250.

Mat. 26.

Mat. 27.

Mat. 26. 36

Luk. 22. 44.

Mat. 27. 44

Leigh's bo-
dy of Divi-
nity, p. 600.

Heb. 12. 25

Phil. 3. 20.

Joh. 15. 13.

Rom. 5. 8.

Homil. of

Engl. on

Good Friday

solution of their vital Union, so Christs Body went to the place of dead mens Bodies, and his Soul to the place of dead mens Souls; as two very Reverend Prelates and Lights of our *English Church* have declared as their sense of the Article, and as the Universal consent of Christians.

Q. *Did Christ suffer in Soul and Body?*

A. 1. Yes, he suffered in his body, Hunger, Thirst, Weariness, Thorns on his Head, Nails in his Hands and Feet, Spear in his Side, Buffetings and Spittings on his Face, and at last a most cursed, ignominious, painful death.

2. He suffered in his Soul sadness and anguish, sorrow and fear, trouble and agony; so great, that he three times declares it, and begs if it was his Fathers Will the Cup might pass from him; so great, that under it his blood was so rarified that his sweat was drops of blood: Yea, so great that he felt the pains of Hell, the pains of sense being so sharp that they made him cry out, as it were, of the pains of Loss, as if God had forsaken him.

Q. *What necessity was there for Christs suffering in Soul and Body?*

A. 1. We had sinned in both, and so had exposed both to Gods Anger. 2. Christ in order to our Redemption, took on him Soul and Body, and so was perfect Man as we are. 3. Therefore to save both our Soul and Body, he must suffer in both. 4. If Christ suffered not in both Soul and body to free both ours from sin and misery, both ours shall not be glorified; but both ours shall be glorified.

Q. *What Influences ought the Sufferings of Christ to have upon us?*

A. 1. They may shew to us Sins Evil which caused Christs death. 2. May manifest Christs love to us, who dyed that we might live. 3. May engage our dying to sin, Christ shed tears of blood, Let us repent of sin. 4. It may oblige us to live an holy life. Christ parted with his life for us, let us lay down our lusts for him.

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Q. What do the other Articles of the Creed concerning Christ relate to ?

A. His Exaltation in his Resurrection, Ascension, Session, and his coming to Judgment.

Q. Did Christ rise again from the dead ?

A. 1. Yes ; he appeared to one, two, eleven, and after to five hundred at once. 2. It is witnessed by Angels, Friends and Disciples ; yea by the watch of Soldiers. 3. It was the same Christ who was buried which rose again in the same wounded body and humane Soul, evidencing its sensitive part in eating and drinking, and his Rational in discoursing after his Resurrection.

I Cor. 15.

6, 7, 8.

Mat. 28.

Joh. 20. 27.

B. Pearson

on Creed,

p 255.

John 21.

Q. Why did Christ rise from the dead ?

A. 1. To fulfil the prophecies of the Messiah. *Psal. 16. 10*
2. To shew his conquest over Death, Hell and the Grave. 3. To compleat our Salvation ; had not Christ risen we had been miserable. 4. To make us not afraid to dye. 5. To raise our affection after him.

I Cor. 15,

19, 55, 56,

57.

Col. 3. 1.

Q. Why did Christ rise again the third day ?

A. 1. To fulfil the Prophecies and Types of it. *Hos. 6. 2.*
2. To evidence the truth of his death, he lay in the Grave till the third day. 3. Lest his body should see corruption, he rose early on the third day.

Jonah 1. 17

Psal. 16. 10

A day being here taken figuratively for a part of a day ; Christ dyed (as we compute) on Friday about three of the Clock in the Afternoon, and lay all that day and night, and all the next day and night, which was the second day he lay in the Grave ; and early on the third day he rose again.

Q. The Soldiers say he was stoln away, how then did he rise ?

A. 1. This was not the first and free Testimony of the Soldiers ; for it is manifest, that as Christ did arise and appear to many, so the Soldiers told the Chief Priests the things that were done : but the speech of his being stoln, was what they were hired to say. 2. This Testimony argues the Soldiers guilty

Mat. 28.

of a manifest Lie, and they are entrapped in their own snare; for if they were asleep, how could they tell the things that were done; or whether he arose, or was stoln away; and if stoln, whether his Disciples did steal him, or others. And if they were not asleep, they might easily see whether his Resurrection was miraculous, or whether his Disciples took him away; and might as easily have prevented his Disciples stealing him; they being an armed Company, and Christ's Disciples a few naked men.

Q. How is Christ's Ascension proved?

Luk. 24. 50. A. 1. By Testimony from Scripture. 2. Specta-
Act. 1. 9, 10 tors who beheld him ascending.

Psal. 68. 18 *Q. Why did Christ ascend?*

Calvin. Instit. l. 2. cap. 16. §. 16. A. 1. It was Prophesied of the Messiah. 2. Typi-
Heb. 7. 25. fied by the High-Priests entring into the Holy of
Joh. 16. 7. Holies. 3. To compleat his triumph over all Enemies. 4. To open Heaven for us which was shut against us by our sins. 5. To assure our humane nature of Glory. 6. To intercede with his Father for us. 7. To send us the Holy Ghost to prepare us for Heaven.

Q. What is meant by Christ's sitting at the right hand of God?

Psal. 110. 1 A. 1. Christ's power given him by his Father to
B. Pearson on Creed, p. 277. destroy all his and his Churches enemies. 2. The Glory Christ with his Father is admitted to. 3. His stay and dwelling in Heavens Glory. 4. Our having possession of Heavens Glory by him and in him.

Q. What doth Christ's coming to Judgment import?

A. Three things, 1. That there shall be a judgment. 2. That Christ shall be Judge. 3. That he shall judge both quick and dead.

Q. Why must there be a Judgment?

Baxters Reasons of Christian Religion, par. 2. ca. 12 A. 1. To manifest God's Truth, Mercy, Justice. 2. To duly punish Sinners and reward his People. 3. To vindicate God's Glory and Providence. 4. To amend all false Judgments here. 5. To discover all Hypocrisie and Dissimulation. 6. To clear all inno-

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8. Our unsatisfiedness with what this world affords, *ment.* implies a future state. 9. If there be no future state *1 Cor. 15.* of mercy, the beasts are better than we, as meeting 19. with fewer troubles and disappointments. 10. Hea-
thens granted it. (11) Hence their feigned Judges.

Q. Why is Christ Judge ?

A. 1. He is Man as well as God, and so as he knows *Calvin In-* the heart, is a Judge visible to our Eyes. 2. For his *stit. lib.2.* Glory, who on earth was so vilified. 3. For the ter- *ca. 16. §. 18.* ror of his Enemies, over whom he will triumph. 4. For the comfort of his People, who have their Saviour their Judge.

God is Judge in respect of authority of Judging, Christ Joh. 5. 22. is Judge as Executor of Gods Judgment by Gods deputa- *1 Cor. 6. 3.* tion; and the Saints judge as approving of the Judgment which God by Christ executes: Not much unlike our As-
sises on earth. The power of judging is in the King, who de-
putes the Execution of his power to the Judges: and their judgment is approved of by the Justices who are Assessors.

Q. What is meant by Quick and Dead ?

A. Those who are dead before Christ's coming, and those who shall be alive at his coming.

Q. Will any be alive at Christ's coming to Judgment ?

A. 1. Scripture testifies it. 2. Allusions of the old *1 Cor. 15. §.* world and *Gomorrhah*, &c. shew it. *1 Thes. 4. 16*

*Q. Shall not those who are then alive die before Judg-
ment ?*

A. They shall undergo a change like Death, and *1 Cor. 15.* a Resurrection. *52.*

*Q. What ought to be the improvement of Christ's Ex-
altation ?*

A. 1. To rise and ascend after him in affection and *Col. 3. 1, 2.* holiness of life. 2. To pray with boldness to him *Heb. 4. 16.* who sits interceding for us. 3. To close with and be *Psal. 2. last.* at peace with him who shall Judge us. 4. To watch *2 Pet. 3.* our thoughts, words and actions. 5. To judge our *10, 11.*

Acts 24.15 selves daily. 6. To be always ready to meet Christ at the Judgment-seat, since we know not how soon, where, how, nor when, he may call us who are alive, as well as those who are dead, to Judgment.

The Creed being considered as to God the Father, and Son :

Q. What is the third object of our Faith ?

A. The third person of the Trinity, God the Holy Ghost.

Q. Why is he called Ghost ?

Gen. 1.

A. 1. Because God is a Spirit. 2. He is a Spirit.

Q. Why is he called Holy ?

1 Joh. 5.7.

A. 1. Because he is Holy in himself. 2. The Author of all Holiness in us.

Q. How is the Holy Ghost proved to be God ?

Acts 5.3,4.

A. 1. By Scripture. 2. The Attributes of God are given to him, *Psal. 139.* 3. The works of God, as Creation, *Gen. 1.* Sanctification, *Joh. 16.* 4. He is the Author of the Scriptures; but they were written by men inspired by God.

2 Pet. 1.21

Q. What is it to believe in the Holy Ghost ?

A. 1. To believe the truth of the Article, That there is an Holy Ghost, or Holy Spirit of God ; which also the Heathens seem to speak of. (12) 2. To attend to and obey his motions. 3. To prize and improve his Ordinances.

Q. What do the remaining Articles of the Creed concern ?

A. The Consequences of the former, the privileges of a state of Grace and Glory, belonging to Gods Creatures, redeemed by Christ, and sanctified by the Holy Ghost.

Q. Which are they ?

A. Five, 1. Church-membership. 2. Communion of Saints. 3. Remission of sins. 4. Resurrection of body. 5. Life everlasting.

Q. Why is it not said, I believe in the Holy Catholick Church ?

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A. 1. God is the only object of our Faith. 2. Implicite Faith, or to believe as the Church believes, may be amiss. Every one ought to believe for himself.

Q. *What then is meant by the Church?*

A. The Church of Christ is invisible of all true Christians, and visible of all Christian professors. *Hookers Polity, lib. 3.*

Q. *Why is the Church called Holy and Catholick?* **S** 1.

A. They are the two marks of the true Church of Christ, without which no Church is true.

Q. *Why is Christ's Church called Holy?* *Ames. Bel.*

A. 1. From the better part of the Church, the true Christians. 2. From the desires after holiness, its members, true Christians have. 3. From the commands of their God obliging to holiness. 4. From the holiness of its Ordinances. *Enervat. Tom. 2. ca. 3. Homil. of England on Whit-Sund.*

Q. *Why is it called Catholick?*

A. 1. Its Doctrine ought to be the Catholick or universal rule of all Churches through the world, and so in its first institution it was Catholick. 2. It is a Church continuing its Doctrine through all ages since Christ. 3. Its called Catholick, because it includes the whole world of Christians: every Christian is part of some particular Church, and all the particular Churches of Christ make one Catholick Church. 4. It is called Catholick, because it includes both Sexes, and all sorts and degrees of Men and Women, high and low, rich and poor. 5. It must be holy as well as Catholick, or else it is Satans Synagogue, not Christ's Church; its Doctrines must be pure, nor must it tolerate any Vice in practice. *Leigh's body p. 623, 627. Fox Acts, vol. 1. p. 10. & 887. vol. 3. p. 489. 576. B. Pearson on Creed, p. 335.*

Q. *What do you believe in this Article?*

A. 1. That Christ hath a People dispersed through the whole world, whom he owns, and who serve him in holiness. 2. That tho in many places, yet it is but one Church, having one God, one Christ, one Faith, one Baptism. 3. It shews Romes folly in confining the Catholick Church to its self, as if Rome was the whole world. *1 Cor. 12. 20, 27. Eph. 4. 5.*

Q. *Is*

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An Exposition of

Q. Is not the Church of Rome the Holy Catholick Church here meant ?

A. No ; The Church of Rome as now it is in principle and practice, is neither Catholick nor Holy.

*DrBrevints
Sam.&Saul
at Endor.
Dr.Lloyd on
Funeral of
Sir Edmun.
Godfrey.*

1. It is not Holy ; all sins are here tolerated, Murder and Rebellion in some causes accounted meritorious : B. Lincolns Popish principles pernicious to Protestant Princes, p. 34, 57, 60, 61, 62, 63, 94, 96, 97, 102, 105, 111. But Romes sense of its own impiety, makes it

seldom plead for its holiness, tho it cry aloud for its being Catholick ; which cannot be granted. 2. For its

present Doctrines and Practices are not agreeable to the Catholick Rule of the Scriptures : She commands worshipping of Images, Scripture forbids it ; She raceth out the second Commandment, the Scripture contains it, &c. 3. It is not Catholick, its Doctrines have not been received ever since the Apostles time, most of their opinions differing from Scripture and us, are proved not owned for 600 years after Christ. 4. Nor are they Catholick as to the places receiving them. Many Nations have thrown off the Popish Yoke and Antichristian Tyranny. 5. That can be no holy Catholick Church of Christ which opposeth Christ in his Person, and all his Offices, as the Church of Rome in principle and practice doth.

Deut. 4.

Their Images or Pictures of Christ, oppose his Deity, which cannot be pictured. Their Transubstantiation destroy his Humanity, whereby they make him to be in many places at one time. Their Purgatory, Merits, Works of Supererogation, Worship and Prayer to Saints and Angels, destroy his Priesthood, and make him but half a Saviour. Their contempt of Scriptures, and equalling Traditions with it, owning it no further the Word of God than their Church or Pope allow it, opposeth his Prophetick Office ; together with their prohibiting Gods Word or Service to be in the common tongue of a Nation : their blasphemous Titles of the Pope ; his usurped power of Heaven and Hell, and obliging persons on pain of damnation, to
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But all these would be laid aside, if Rome was reduced Sam & Saul
to Primitive and Catholick purity. at Endor,

Q. What do you learn further by this Article of the Ca- cap. 1, 2.
tholick Church?

A. 1. That I ought not to rest in a bare profession
of Religion only, but to labour after its practice also;
the Church of Christ is Holy as well as Catholick.

2. That I ought to take heed of rash Sects and Di- Calvin. In-
visions, whereby I may forsake this Holy Catholick stit. l. 4. ca. 1
Church, least I throw my self out of visible hopes of §. 10.
Salvation.

Q. What is the next Article?

A. The Communion of Saints.

Q. What is meant by the Saints?

A. The People of God and Members of Christs
Holy Catholick Church, because 1. They are in part
Holy here; 2. Shall be perfect Saints hereafter.

Q. What Communion is here believed?

A. 1. Their Communion with the ever Blessed Dr. Sher-
Trinity as Sons of God. Members of Christ, Sanctifi- lock on Cat.
ed by the Holy Ghost. 2. Their Communion of Gifts
for each others edifying. 3. Their praying with and
for each other. 4. Their relieving of each others
wants to their powers.

Q. What improvement do you make of this Article?

A. 1. It shews the priviledges of God's people B. Pearson
who have an interest in God's mercies, and in each on Creed,
others gifts. 2. It may engage us to communicate our p. 359.
gifts, and to pray for each other. 3. It should dis-
engage us from all fellowship with sin and sinners, as
much as may be. Be not with them here, whose com-
pany you desire not hereafter. 4. It should engage our
labours after holiness, that we may be Saints.

Q. What is it to believe the Remission of sins?

A. 1. That we are all sinners, and every one is B. Pearson
obliged to ask pardon in the Lords Prayer, and to on Creed,
believe it obtainable in the Creed. 2. That as we are 370.
sinners every one needs God's pardon; because as Isa. 64. 6.
such

such we deserve his anger, and cannot satisfie it by the world or our Righteousness, *Ephes. 2. 2. Psal. 49. 6, 7.* 3. That thro Christ's Merits and Mediation, God's Justice is satisfied and Mercy obtained, so that we may returning have a pardon. 4. I in this Article declare I am obliged to return from sin by a true Repentance, and through Christ's Merits I may obtain from God the Remission of sins.

Q. What is it to believe the Resurrection of the body?

A. That this flesh or body of ours which is or may be buried, and turned to dust, shall be raised again and live.

Q. How do you prove the Resurrection of the Body?

Mat. 22. 32 *A.* 1. Christ pleads it from God's being God of Abraham after he was dead, and that he is God of the living. 2. God can as easily unite our dust into our bodies, as he did at first make our bodies of nothing. *Leigh's Body of Divinity, p. 1150* 3. God is the God of the whole man, and will raise our bodies, that as they have been Co-workers of sin or holiness here, they may be Co-sufferers of punishment, or Co-partakers of Glory hereafter. 4. Several instances of dead bodies which have been raised, prove it. 5. If we rise not, Christ is no compleat Saviour, because then Death and the Grave are yet unconquered, and we most miserable. 6. The Resurrection is daily manifested to us, the day dyeth into night, and riseth again in the morning. *Corn dyeth in the earth, and riseth again to bring forth fruit.*

Q. How prove you this body shall rise again?

A. This very body as to its substance, shall be raised again, tho it shall then have other qualifications. 1. Else it is no Resurrection, but a new Creation. 2. The word Resurrection or Reviviscence, signifies that very body which was dead shall live, and which was buried shall arise. 3. Gods Justice pleads for it, the same and not another body must be punished or glorified for the Evil or Good done here. 4. Christ and others prove it to be so. They arose with their same bodies they had when alive, Christ's body y

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body when raised, had the print of the Nails and Spear, which it had at its Crucifixion.

Q. What improvement do you make of this Article ?

A. 1. Not to slight our Bodies, which with our Souls shall enjoy an Eternity. 2. Not to prostitute them to Sin and Satan, which we hope e're long shall be glorified. 3. It may comfort us under all troubles and natural infirmities or deformities, when our bodies are raised again they shall all be done away. 4. It may arm us against all trouble, e're long all sorrow shall cease. 5. It may make us not fear death, our bodies which suffer most, gain by it, and shall arise in Glory, fashioned like Christs glorious body. 6. It may make us not too much mourn for our dead Friends; they are but gone before, and we in due time must follow. (13)

Q. What is meant by the life everlasting in the Creed ?

A. I believe that there is an everlasting Life of Bliss or Misery to be expected by us; and every of us hereafter shall be stated in one of them: and this the Heathen apprehended. (11)

Q. Why is the state of the damned called a Life ?

A. 1. There shall be a vital Union between Soul and Body of them which shall never be dissolved. 2. They shall live for ever in torment.

Q. Why then is this state called a Death ?

A. 1. Death is more eligible than it. 2. They are deprived of God's gracious and glorious presence, which is the life of the Soul, without which Souls in Scripture are said to be dead. 3. They are ever in killing torments.

Q. Is it just that eternal torments should be inflicted on sinners ?

A. 1. Yes: They sinned their Eternity on Earth, yea, will continue sinning for ever in Hell; and while they sin God may justly punish. 2. They sinned against an infinite God, and therefore deserve an infinite punishment. Crimes are much aggravated from the object against whom they are; as a word against the

King

An Exposition of

King, may by the Law of the Land deserve death, which probably might be no great offence against a private man; and consequently sin against God may reasonably deserve Eternal Death, He being an Eternal King. 3. They refused an Eternal Life offered them on Earth, and therefore it is but just they should be punished to Eternity.

Q. How is this Eternal Life ours?

1 Pet. 1. 9.

A. 1. By God's free gift thro Christ, *Rom. 6. 23.* 2. By our Faith laying hold on Christ, and living to him.

Q. Is it not given as a reward to our merits, as well as Hell is a punishment of our sins?

1 Cor. 6. 19.

Rom. 6. 23.

Isa. 64. 6.

Phil. 2. 13.

A. 1. No: for we owe our Obedience to God as Creatures. 2. If we perform it not, we are by his Law condemned as sinners. 3. We cannot perform Duties so perfectly as we ought; and if we did, yet we should but do our duty, and could not merit *Luke 17. 18.* 4. Nothing is our own properly, but sin which deserves death. 5. All our good comes from God, who must make us gracious and glorious, if we be either. 6. Our best Duties, tho done through God's assistance, yet are attended with many infirmities, coldness, weariness, &c. 7. There is no proportion between our work and this reward; therefore it must be the gift of God's free Grace.

Isa. 64. 6, 7.

Q. What improvement do you make of this Article?

A. 1. If eternal misery be the wages of sin, it shews mans folly in daring to act sin, when for a moments pleasure here, he must meet with eternal torments hereafter. 2. If Eternal Life be given to the Godly, it should engage us to the practice of Godliness. Our labour is not in vain, *1 Cor. 15. 58.*

Q. What is meant here by the word Amen.

A. It is here an Asseveration or Affirmation of our consent to the truth of all the premised Articles.

In which O Lord increase our Faith, and enable us to lead the Life of Faith; that at the end of our lives, we may have the end of our Faith, the Salvation of our Souls.

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Q. *The Rule of Faith in the Articles of the Creed being considered ; What is yet remaining of your Baptismal Vow ?*

A. The Rule of obedience in my keeping all God's Commandments, and walking in the same all the days of my life.

Q. *How many Commandments are there ?*

A. Ten ; and therefore they are sometimes called the Decalogue.

Q. *Which be they ?*

A. The same which God spake in the twentieth Chapter of *Exodus*, saying, I am the Lord thy God, who brought thee out of the Land of *Egypt*, and out of the House of Bondage, &c. *Exod. 20.*

Q. *What is, considerable in this Preface to these Commandments ?*

A. 1. The Authority of the Law-giver. *I am the Lord thy God.* The Lord that made thee, and thy God in Covenant with thee, who may give Laws to my Creatures, and declare my will to my People, which they are bound to obey. 2. The obligations on the people to obey, their deliverance from the *Egyptian Bondage.*

Q. *Do these Commandments oblige us ?*

A. 1. The Jews if considered as a Church, had a *Dr. Arrow.* Ceremonial Law abolished by Christ. As a state, they *Smith's Ta&I.* had a judicial Law not obliging all Nations. But this *Sac. lib. 2.* Law they had as men, and God's rational Creatures, *cap. 4. S. 4.* given them by God as their Creator ; and therefore *Mat. 5, 8,* it obligeth us as men, so long as we continue our be- *7 Chap.* ing. 2. The precepts of this Law are repeated by *Rom. 13. 9.* Christ and his Apostles, and proposed by them to us *Ephes. 6. 2.* as a rule to walk by. 3. The obligations on us are *James 2.*

E

greater 8, 9.

B. Nicholson
on Cat. p. 13
21, 134.

greater than on the Jews, to observe them. God is not only our Lord, and our God in Covenant with us, but we enjoy the substance of their shadows, the fulfilling of their Promises, Prophecies, and Types. And our deliverance by Christ is far greater than from an Egyptian bondage; ours was from an infernal Pharaoh, the Devil, a deliverance of both Soul and Body from eternal misery, by the blood of Christ.

Hooker's
Polity, lib. 1.
§. 8.

Q. Why is it called the moral Law?

A. Because it relates to manners, and containing our Duties to God and Man.

Leigh's bo-
dy of Divi-
nity, p. 124.

Q. Why is it called the Law of nature?

B. Nicholson
on Cat. p. 81.

A. 1. Because its duties were impressed on Man's Nature at his Creation. 2. Man's reason rightly improved, will dictate all these duties; for that reason which dictates the being of a God, will certainly teach he ought to be worshipped; and that there can be but one Almighty God to be worshipped: Who therefore ought to hear his Name Reverenced, his Ordinances and Laws observed always, and at sometimes more publickly and solemnly by his People. And as it is the dictate of Nature to do to others as we desire they should do to us, so it will teach us to honour whom it is due to, to abstain from murdering of, or committing uncleanness with, or stealing from, or bearing false witness against, or inordinately coveting after any thing of our Neighbours. 3. The Heathen have acknowledged a Deity, to whom they paid Worship, and observed some more solemn time than others to do it in; and have been so exemplary in declaiming against, and punishing of (14) all sins against the second Table, that they may be Witnesses against us, unless we labour to keep these Laws of God.

B. Wilkin's
Natural Re-
ligion.

Q. How are these ten Commandments divided?

A. Into two Tables, relating to the twofold object of Duty, God and Man.

Q. Which Commandments contain our Duty towards God?

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Q. Which Commandments contain our Duties towards Man?

A. The six last.

Q. Why are more delivered Negatively than Affirmatively?

A. 1. To shew our proneness to evil, which requires so many restraints. 2. To shew there must be a ceasing from sin before we can do good.

Q. What general Rules are there for the understanding these Commandments?

A. 1. That the same Authority is offended in breaking one, that is in breaking all. 2. All Negative commands dissuade not only from sin, but command the contrary duty. 3. All positive commands command not only the duty, but also forbid the contrary sins. 4. Both Positive and Negative dissuade from all evil thoughts, as well as evil words and actions, and oblige to heart purity, as well as to Holiness of the tongue or conversation. 5. They both oblige to avoid all things tending to any sin, and to use all means that may further us in any duty. 6. Affirmative precepts are not so obliging as the Negative; the first oblige to duty, but not always (as works of mercy, and the like, may be done on the Sabbath; and obedience to God is better than Honour to a Superiour, without God's Honour;) but the Negative oblige to avoid all sin, and always, because it is never lawful to act Evil that good may come thereby.

Leigh's body of Divinity, p. 205.

Q. Why are the Commandments given in the second person singular?

A. 1. Because thus there can be no evasion from Duty. 2. Every one is concerned in the obedience which is due to them. 3. To shew God is no respecter of persons; he speaks to Poor and Rich, to all alike.

Q. What is the first Commandment?

A. Thou shalt have no other Gods but me.

*πληρε με
Septuag. in
loc.*

Q. What is here to be learned ?

A. 1. That we are prone to Idolatry. 2. That there is but one God, whom alone we ought to worship. *See Jun. & ship.* 3. That we should not adore a plurality of Gods, as the Heathens did. 4. That God is every where present, and beholds the Idolatry of heart and life. *Thou shalt have no other Gods before me.*

Col. 2. 5.

Q. What are the sins forbidden in this Commandment ?

A. 1. Atheism; the having no God. 2. Polytheism; the owning more Gods than one. 3. The making any Lust or Creature as our God, and adoring it with Honour due to God. *Phil. 3. 19.*

*Church Cat.
Duty to God*

Q. What is here commanded ?

A. 1. A belief in this one God with our heart. 2. A profession of him with our mouths. And 3. An obedience suitable in our lives. To believe in him, to fear him, and to love him with all my heart, with all my soul, with all my mind, and with all my strength.

Q. What improvement do you hence infer ?

A. 1. That it is my duty to love and serve God sincerely. 2. That I ought to love no Creature inordinately.

Q. What is the second Commandment ?

A. Thou shalt not make to thy self any Graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth. Thou shalt not bow down to them, nor worship them, for I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the Children, unto the third and fourth generation of them that hate me, and shew mercy unto Thousands of them that love me and keep my Commandments.

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Q. What is the chief aim and design of this Commandment?

A. 1. To dissuade from Idolatry and Image-worship. 2. To engage our outward service to God, that our Body as well as Soul, may glorifie him, to worship him, to give him thanks, to call upon him, to put my whole trust in him. 1 Cor. 6. 28. Church Cat. Duty to God

Q. What is Idolatry?

A. The worshipping any Idol or Image with the Worship which is due to God.

Q. Do any act Idolatry?

A. Yes. 1. The Heathens were very prone to it. Exod. 32. 2 King. 18. 4.

2. The Jews were guilty of it in their Molten Calf and Brazen Serpent. 3. The Papists at this day practise it as much as the Heathens or Jews ever did. Sir Christopher Wyver against Popery, p. 65. Humil. of Eng. against Idolatry.

Q. How prove you the Papists to be Idolaters?

A. 1. Their Images are of the same matter the Heathens or Jews were, wood, stone, &c. 2. They have the same form and shape, eyes, feet, hands. 3. The service to them the same, unbaring the head, bowing the body. 4. Their Pleas alike, that they worship not the Image, but what is represented by it. B. Taylor's diffusive. cap. 1. §. 8. cap. 2. §. 12. 5. In the Papists adoration of the Cross of Christ, they are guilty of gross Idolatry. For the sign of the Cross, or a Cross where-ever seen, being adored by them, can be but a remembrance of that Cross on which Christ was crucified, and their worship then must terminate in that thing represented, to wit, the Cross of Christ; which is not a thing adorable, but its adoration argues its actors guilty of gross Idolatry.

Q. Why are we dissuaded from Idolatry?

A. 1. All Worship is due to God, with all our Heart, Mind, Strength, Might, Soul and Body. And then no part is left to adore a Creature, or Worship an Image with. 2. Saints and Angels are but Creatures, who have refused our Worship, and will not be rivals with God in Heaven for his Honour. 3. The Worshipping any Creature pleads it in our esteem to Mat. 22. 37. Acts 10. 25. Rev. 22. 9.

Exod. 32. 1. be God. 4. The rise of Idolatry was an unbelief of
John 4. 24. Gods being omnipresent ; men make Images, because
Deut. 4. 15, unless they see God along with them, they disbelieve
 to 28. his presence with them. 5. God cannot be represent-
Calvin In- ed by any Image, because he is a Spirit. 6. Christ as
stit. lib. 1. our Saviour, cannot be represented ; because as he
 §. 8. was so, he was God as well as Man ; but his Deity
B. Ushers cannot be pictured ; and as Man only, he was not our
 answer to Saviour, yet as Man which only can be represented by any
Jesuit. p. Image or Picture ; It is nothing but a strong fancy can
 501. make us believe this is like Christ more than that picture,
 since Scripture leaves him undescribed, and the pictures
Polydore of him are so various. 7. Images of the Trinity expose
Virgil. the whole Trinity to scorn and derision, is derided
 See Bishop by the Heathens, and esteemed folly by the Papists
Taylor's dis- themselves. 8. God is more lively represented by
 swasive, any living Creature than by a dead Image. An Image
 cap. 1. §. 9. must be an Image or likeness of something ; and if the
Homil. of Image of this thing represents God, much more must that
Eng. against thing its self whereof this is the Image : And so all
 Idolatry, Creatures, whenever we behold them, put us in mind of
 Then which a Deity their Creator. And as others, so especially and
Thast can most of all our selves, who were created in Gods Image,
 nothing be may remind us of God, and may supersede the use of
 better a- Images where-ever we are, we having a lively Image in
 gainst the our selves of Gods Spirituality and Eternity, &c. 9. This
 rise and pro- Commandment expressly forbids Idolatry in all its
 gress of kinds, and what hath tendency to it, as 1. The ma-
Romes Idol- king of any Idol or Image of any thing in Heaven,
 lary. Earth, Sea, &c. And 2. The bowing down or wor-
 shipping any of them so made. 10. Image Worship
 was not received in the Church of Christ for above
 500 years, and then opposed by many Councils, and
 some Popes ; and was not observed as it is now, till
 about 800 years since, as a * Reverend Prelate ob-
 serves. 11. The Papists seem sensible of their breach
 of this Commandment by their Image-worship, and
 therefore that there might be no command against it,
 they rase out the second Commandment, nor do they
 keep it in their Catechism.

* B. Pearson
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Q. What is the Sanction of this Commandment ?

A. 1. God is a jealous God ; who will not give *Isa. 42. 8.* his Honour to another. 2. He will visit this sin not only on the person, but the posterity of the Idolaters. 3. He reserves mercy for thousands of them and theirs who serve him.

Q. Why are the posterity of the Idolaters punished as well as the Idolaters themselves ?

A. 1. God declares this for many reasons ; as to engage the Parents to abstain from sin, lest they see themselves and children smart for it. 2. To dissuade children from treading in their Father's steps, lest they thereby contract a double punishment. 3. God threatens but Temporal punishments, that by visiting or correcting them with these, both Parents and Children might be kept from sin, which will deprive both of all spiritual and temporal Mercies hereafter. 4. God evidenceth more mercy to encourage to duty, *Dr. Arrowsmith's Apophthegms, Exerci.* than he doth justice to dissuade them from the sin ; he keepeth mercy for thousands ; he punisheth but to the third and fourth Generation. 5. God may justly punish the children for the Parents fault. Traitors pollute their blood for their children, as well as selves, and their children oftentimes by the Laws of the Land suffer with their Parents for their Parents faults. *§. 2, 4, 5.*

Q. What is the third Commandment ?

A. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

Q. What is meant by God's Name ?

A. 1. His Title and Attributes as Lord God, &c. 2. His Word and Ordinances, whereby his Name and Will is made known to us.

Q. What is meant by taking God's Name in vain ?

A. 1. To use it, or his Ordinances, idly, without an Holy Reverence, and to some serious and good pur-

purpose. 2. To use them evilly, as in rash Oaths and Curses, Spells, Charms, &c.

Q. What is here forbidden?

Buxtorf.

Heb. Lex

155.161.

Schikard's

Heb. Gram.

Zech. 3.5.

Mal. 3.5.

Prov. 1.24.

26,28.

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England.

John 8. 44.

Rev. 21.8.

Zech. 3.5.

Mal. 3.4,5.

Dr. Raw-

leigh Serm.

on Oaths.

A. 1. All rash and idle naming of the name of God, whose Name the Jews would not write in a small piece of Paper, lest it might come to servile use, and have but of late dared to pronounce the name *Jehovah*: And as for God's Name *Jah*, which in its Numeral Letters amount to (15) they use it not, out of Reverence to God, but Number by two other Letters: 2. Here is forbidden all sinful use of God's Name in Blasphemy, Oaths, Curses, &c. 3. All lying and forswearing, whereby the God of Truth is called to Witness a Lye, which God and Man abhor, as Scripture and Heathens Witness. 4. All slight and abuse of God's Word and Ordinances. 5. All profession of Religion without a suitable practice, for they use the Name of God in vain, and live not accordingly.

Q. What is here Commanded?

A. 1. A Reverend esteem for, and use of God's Name, Attributes, Oaths, Word, Ordinances. An Honouring his Holy Name and Word. 2. A Life adorning the Gospel, and suitable to the Name of Christ.

Q. What is the Sanction of this Precept?

A. The Lord is a Jealous God, and will not hold him guiltless that taketh his Name in vain.

Q. What is meant by this?

A. It is a *Meiosis*, less is spoken than is intended; for if God will not hold him guiltless, it implies he will account him very guilty who taketh his Name in vain, and will punish him accordingly. As 1. The Blasphemer was to be stoned to Death, *Levit. 24. 11, 14, 16, 23.* 2. The Lyar is a Child of the Devil here, and a Fire-brand of Hell hereafter. 3. The false Swearer is here cursed, and hath God a swift Witness as well as Judge against him. So that it seems to be the strictest threat against the greatest sin of all the Commands.

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Q. What improvement do you make of this?

A. 1. It shews us the extent of God's Service, not only to our Actions, but to our Words and Thoughts, *Jer. 4. 14. Mat. 12. 35. Psal. 139. 1. to 10.* 2 It should engage us to have a care of rash Oaths and Lying, which is a great dishonour to the God of Truth. 3. It should oblige us to Glorifie God with our Tongues. 4. It should engage us to improve all the means of Grace, whereby God discovers himself unto us for our good.

Q. What is the Fourth Commandment?

A. Remember that thou keep Holy the Sabbath Day, Six days shalt thou labour and do all that thou hast to do, but the Seventh day is the Sabbath of the Lord thy God: In it thou shalt do no manner of Work, Thou, and thy Son, and thy Daughter, Thy Man-servant, and thy Maid-servant, Thy Cattel, and the Stranger that is within thy Gates. For in Six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh day, wherefore the Lord Blessed the Seventh day and Hallowed it.

Q. What is the design of this Commandment?

A. A setting apart a time for the more Publick Worship of God, though our whole Life should be a Serving him, yet some time is requisite to be observed for an unanimous Solemn Publick Serving him.

Q. Wherein is the Morality of this Commandment?

A. 1. In observing a set time Solemnly set apart for God's Publick Worship. 2. In ordering that this be a seventh part of our time.

Q. Why

Q. Why was the Jewish Sabbath changed into our Christian Lords Day, or their Seventh altered, and our first day of the Week observed?

- A. 1.* Its Institution or Sanction was not only in respect of the Creation, but of the Deliverance of the *Israelites* out of *Egypt*. Now, our Deliverance by Christ was Typified by their Deliverance from *Egypt*, and was far greater than theirs, and therefore might reasonably have a day set apart in Remembrance of it. And the Sanction of the Sabbath in Remembrance of that Deliverance, might equally Typifie the Observation of our Sabbath on the day of our Deliverance, since its Observance was not strictly confined to the remembrance of the Creation. 2. The change of the Seventh day to the First, seems to be Typified in the changing of the Seventh Month before the *Israelites* came out of *Egypt*, into the First Month after it, by God's own appointment. 3. Its change is Prophefied of in that *Psalms* which relates to Christ's Prophetick Office, where his People are said to be a willing People in the day of his Power, in the beauty of Holiness. Or as it is in our Divine Service, The People shall Offer thee Free-will Offerings with an Holy Worship, in the day of thy Power. Now, the day of Christ's Power was that day of his Resurrection, wherein he manifested his Conquest over Death, Hell, and the Grave; and that was on the First day of the Week. And we will rejoyce and be glad in it. 4. Christ was Lord of the Sabbath Day, and might alter it; and by his Presence twice amongst his Disciples, met together and Celebrating the Duties of that day, Blessing them, and pronouncing Peace to them, warranted their Practice, and Evidenced its Divine Authority. 5. The Practice of the Church in the Apostles time, *Joh. 20. 1 Cor. 16. 1.* and ever since. (a) It was much observed in *Justin Martyr's* time, 167 Years after Christ. (b) *Constantine* the Great commanded its being kept Holy. And (c) *Edgar King of England* Commanded the same here,

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about 959 years after Christ. 6. The Commandment *B. Pearson* is fulfilled, though the seventh day be changed to *on Creed,* the first, for the foregoing reasons, yet is a seventh *p.265.* day kept still. *The first day is observed because of* Christ's Resurrection for our Redemption, and every first day, which is every seventh day after Christ's Resurrection, is observed in memory of our Creation, our Gracious Redeemer being also our Great Creator. 7. Our Churches Service pleads its Divine Authority, in that after the rehearsing this Fourth Commandment, as well as after the other, it puts us in mind to beg of God to incline our hearts to keep this Law; which implies, that our Church thinks our Christian Sabbath kept on our first day of the Week, to be of Divine Authority, and that in our due keeping of that we observe this Commandment.

*Communion
Service in
Command.*

Q. Is the Commandment Moral, and Obliging us?

A. 1. Yes: it had the same Author the other had, the Eternal God. *2.* Its Observation was instituted *Gen.2.2.* before any Ceremony was, before Christ was promised, or any Type of him manifested. *3.* It was enjoined to the Stranger as well as the Jew. *4.* God *Ezek.31.* usually accounts it as a sign between him and his *13,14,15.* People for ever. *5.* Examples on God's Judgments *Num.13.32* on its Profaners, *Exod.35.2. Jerem.17.27.* *6.* It is still a Command in force, else there are but Nine Commandments, and the Authority of the Law-maker, God himself, is opposed.

Q. What is in this Commandment dissuaded from?

A. 1. All want of due Preparation for the Observation of our Sabbath. *2.* All Worldly Employments that might be done before, or safely may be omitted till the day after. *3.* All sins and sinful Pleasures and Pastimes. *4.* All neglect of God's Ordinances in publick, and of Family Duties in private. *Isa.58.13. Neh.13.15, 19,20.*

Q. What is here Commanded?

A. 1. To rest from all unnecessary works of our Calling. *2.* To Dedicate that rest to God, and to spend every day as a rest from sin. *3.* To Sanctifie the

the Sabbaths rest, (1) By publick and private Acts of Religion. (2) By works of Mercy and Charity towards our Neighbours.

Q. What are the Motives to enforce the Observance of this Precept?

A. 1. It is introduced more solemnly than the rest, with a *Remember*. *2.* It is placed between both Tables, as if both depended on its Observance, or if as the last of the first Table, its Observance perfects our Duty towards God. *3.* It is highly reasonable. God might have commanded six days for his own Service, and have left us but one day for our Employments; but he requires but one, and leaveth us six. *4.* We have no reason to expect a Blessing on our days of Labour, if we neglect our Duties to God in his day of Worship. *5.* It is delivered both Negatively and Affirmatively, that we might no ways avoid its Obligation. *6.* God himself, Christ himself, and the Men of God in all Ages have been exemplary in its Observance. *7.* It is a great Priviledge to any People to be admitted to speak to God in making known their wants, and to have God speaking to them, in making known their Duties in the Ordinances of the day. A Famine of the Word is the worst of punishments. *8.* Sabbath-breaking hath generally been a sin pulling down Vengeance on Nations. And indeed God may justly remove means of Grace from those, who so neglect and slight them, and, it may be feared Judgments may hang over us, when mens Tongues cry louder to damn themselves, than to obtain Mercy from God.

Q. What improvement ought to be made of this Commandment?

A. 1. To lament the slight and abuse God's Ordinances have met with among us, which may justly provoke God to remove his Gospel from us. *2.* It may teach us for the future to prize and improve them better. *3.* To take care not only our selves but our Families also serve God; our Children have God for their Father,

Gen. 2.
John 20.
Ezek. 20.

Amos 8. 11.
Amos 8. 5,
8, 11.

Rev. 2. &
3 Chap.
Phil. 1. 27.

Josh. 24. 15

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Father, and our Servants have him for their Master; both ought to serve him.

Q. What is the sum of the Commandments of the Second Table?

A. That I love my Neighbour as my self, and do *Church Cat.* to all Men as I would they should do to me. *Duty to*

Q. What do the Commandments of the Second Table Neighbour. respect?

A. The Duty to be performed to our selves and Neighbours, in relation to Soul and Body, Life, Estate, and Reputation.

Q. What is the Fifth Commandment; which is the first of this Second Table?

A. Honour thy Father and thy Mother, that thy days may be long in the Land which the Lord thy God giveth thee.

Q. What doth this Commandment engage?

A. 1. A laying aside all undue Thoughts, unbecoming Speeches, or unsuitable Actions in any of our Relations. 2. A performing of all due Honour, Love, Fear, Care, Obedience, and other Duties to all our Relations.

Q. What Relations may man herein be considered?

A. 1. Some more especially implied. As 1. The Relation of Nature, as Parent and Child, whereby we have Duty to pay to Natural Parents. 2. That of Magistrate and Subject, where our Civil Parent is considered. 3. That of Minister and People, where our Spiritual Parent is observable. 2. Some more remote Relations may yet be hence inferred; as, 1. Conjugal of Husband and Wife. 2. That of Masters and Servants. 3. Of Age and Youth. 4. Of Rich and Poor. In all these Relations and Conditions Man may be considered, and every one of them commands Duty from him.

Q. What are the Duties of the Natural Relation of Parents and Children?

A. 1. The Parents Duties are, 1. To instruct their Children in the Fear of God. 2. To provide for them. 3. To correct them for evil. 4. To dispose of them to Callings and in Marriage. 5. To be a good Example to them. 6. To pray for, and pray with them. 2. Childrens Duties to their Parents are, 1. Love. 2. Honour to their persons. 3. Obedience to their lawful Commands. 4. Vindication of their Reputation. 5. Relieving their wants to their powers. 6. Praying for them.

Q. What are the Duties of your Civil Relation of Magistrates and Subjects?

Rom. 13.3. *A.* 1. The Duties of Magistrates are, 1. To establish the true Religion. 2. To protect their People. 3. To preserve Peace if it may be. 4. To punish Sin. 5. To be a good example in the observance of the Laws. 6. To promote the good of the Nation. 7. To pray for his People. 2. The Duty of Subjects are, 1. Honour. 2. Obedience active to all lawful Commands, and passive to others, suffering the punishment of the Law, not rebelling against the Law-maker. 3. To pay Tribute and Taxes. 4. To defend with Lives and Estates their Person and Kingdom. 5. To vindicate their Reputation. 6. To discover what Conspiracies they know of. 7. To pray for them.

Q. What are the Duties of your Spiritual Relation of Ministers and People?

1 Tim. 4.14. *A.* 1. The Duties of Ministers are, 1. Study. 15.16. 2. Preaching to, and 3. Praying for and with the People. 4. Love. 5. Reproof. 6. Exhortation. 7. Example of Good. 8. Visiting Sick. 2. Duties of People are, 1. To attend Ordinances. 2. To obey what is directed. 3. Love. 4. Honour. 5. Pay dues to him. 6. Pray for him.

Q. What are the Duties of the Conjugal Relation?

Eph. 5.15. *A.* 1. The Duties of the Husband are, 1. Love to Soul and Body of Wife. 2. A due esteem of her. *Col. 3.19.* 3. Protection. 4. Provision for her. 5. Fidelity. *1 Pet. 3.7.* 6. Prayer with and for her. 2. The Duties of the Wife

Wife are, 1. An honourable esteem of her Husband. *Col. 3. 18.*
 2. Outward respect. 3. Love to Soul and Body. *1 Pet. 3. 1,*
 4. Obedience to his fit requests. 5. Fidelity to Body *2, 3, 4, 5, 6.*
 and Estate. 6. Joynt endeavours for the good of
 their Family. 7. Prayer for him. 8. Meekness towards
 him.

Q. What are the Duties of Masters and Servants ?

A. 1. The Duties of Masters are, 1. To take care *Ephes. 6. 9.*
 they serve God. 2 To provide convenient things for *Col. 4. 1, 2.*
 them. 3. To command nothing but what is lawful to *James 5. 4.*
 be performed by them. 4. To pay their dues of *Eph. 6. 5, 6.*
 Wages. 5. Meekness to them. 6. Prayer for and with *Col. 3. 22.*
 them. 2. The Duties of Servants to Masters are,
 1. Sincerity. 2. Honour. 3. Obedience to lawful
 Commands. 4. Fidelity. 5. Submission to punish-
 ments. 6. Prayer for them.

Q. What are the Duties of the Aged and Youth ?

A. 1. The Duties of the Aged are, 1. Stedfastness *Prov. 16.*
 in the Faith. 2. Instruction of Youth. 3. To com- *13.*
 municate Experiences. 4. To be Exemplary. 5. To
 prepare for Heaven. 2. The Duties of Youth are,
 1. To honour the hoary Head. 2. Obey their good *Eccle. 12. 1.*
 advice. 3. Observe their good example. 4. To De-
 vote themselves to God betimes.

Q. What are the Duties of the Rich and Poor ?

A. 1. The Duties of the Rich are, 1. To be rich in
 good Works. 2. Humility. 2. The Duties of the Poor
 are, 1. Humility. 2. Contentment. And 3. To pre- *1 Tim. 6. 17.*
 pare for a better Estate in another World, *James 2. 5.*

Q. What is the Sanction of this Commandment ?

A. That thy days may be long in the Land that the
 Lord thy God giveth thee.

Q. What doth this import ?

A. 1. That the not performing the Duties of this
 Commandment may cause God or his Magistrate, to
 cut us off as Malefactors. 2. That the performance of
 them tend to the continuance of our Lives by God's
 blessing. 3. May entitle us to Heaven, of which the
 Land here meant was a Type.

Q. What improvement do you make of this Commandment?

A. That we can be in no Relation or Condition but God expects Duty from us, and we ought to perform it.

Q. What is the Sixth Commandment?

A. Thou shalt do no Murther.

Q. What is here forbidden?

A. 1. All actual Murther of our selves or others. 2. All with-holding due Relief from our selves or others, whereby Life may be lost. 3. Exposing our selves or others to manifest dangers. 4. Malice and Envy, the Murther of the Heart. 5. To hurt no body by word or deed.

1 Joh. 3. 15

Q. What is here commanded?

A. 1. The preservation of our own and others Life and Health. 2. Peace and Love amongst us.

Q. What is the Seventh Commandment?

A. Thou shalt not commit Adultery.

Q. What is here forbidden?

A. 1. All unclean thoughts and desires. 2. All corrupt and obscene Speeches. 3. All lewd Acts, as Fornication, Adultery, Incest, Sodomy, Buggery. 4. All luxurious Eating and Drinking which tend to it. 5. All wanton gestures which may tempt to the sin.

Ephes. 4. 29.

Q. What is commanded?

A. To keep our Bodies in Temperance, Soberness and Chastity.

Tit. 2. 11.

Q. What is the Eighth Commandment?

A. Thou shalt not Steal.

Q. What is here forbidden?

A. 1. All close or open Theft. 2. All Circumventing, Cheating, and Oppression by reason of the want or ignorance of those we deal with. 3. All false Weights and Measures whereby is stolen what would make them just.

1 Thes. 4. 6.

Q. What

Q. What is here required ?

A. 1. A just dealing in all things. 2. Contentment. 3. Labour in our Occupations. 4. A care to preserve our own and our Neighbours good.

Q. What is the Ninth Commandment ?

A. Thou shalt not bear false Witness against thy Neighbour.

Q. What is here forbidden ?

A. 1. All rash Oaths and Perjury. 2. Lying and Slandering. 3. Tale-bearing and Tale-hearing, whereof one hath the Devil in his Tongue, the other in his Ear. 4. All Subornation of others to be false Witnesses.

Q. What is commanded ?

A. 1. A preserving our own and others Credit. 2. Speaking and Witnessing Truth.

Q. What is the Tenth Commandment ?

A. Thou shalt not covet thy Neighbours House : Thou shalt not covet thy Neighbours Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Q. Why is this Commandment set down, since it is implied in the other Nine ?

A. Lest being only implied in them, Men might through their corruption, suppose they might entertain evil Thoughts, and be guiltless.

Q. What is here forbidden ?

A. 1. All evil Concupiscence and Lust. 2. All envy at, or Covetousness of any thing that is our Neighbours.

Q. What is here commanded ?

A. 1. Diligence in our Callings. 2. Contentment with our Estate. 3. A suppression of our desires after other Mens possessions.

And now let us put a period to the Decalogue with our Churches Prayer, Lord have Mercy upon us in the pardon of our past sins; and incline our Hearts for the future to keep thy Laws.

SECT. III.

Q IS Man able to fulfil the Law of God?

Rom. 3. at
large.

A. No; not without God's Grace assisting him. 1. Because since Adam's Fall all Men have their Souls and Bodies depraved. 2. They have an averfeness from all good, and a proneness to all evil. 3. Have a corrupt Heart ready to betray them to the least Temptation. 4. Have Enemies to engage with, too powerful and mighty therein. 5. The nature of the Duties are Spiritual, and require more than a Natural power to perform them.

Phil. 2. 13.
14.

Q. By what means may Man gain assistance from God to do his Will?

James 1. 5.
Job. 14. 13.

A. By diligent faithful prayer, which through Christ is prevalent, 1. To protect from all troubles Temporal, Spiritual, Eternal. 2. To supply all wants of all good.

Q. What is the Rule for Prayer?

A. That which was made by our Lord and Saviour, and by him recommended to his Disciples and us.

Q. Rehearse the Lords Prayer.

Mat. 6. 9, 10
13.

A. Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth as it is Heaven. Give us this day our daily Bread, and forgive us our Trespases, as we forgive them that Trespas against us. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, and the

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the Power, and the Glory for ever and ever. *Amen.*

Q. Is this a prescribed Form ?

A. 1. We may use it so, Christ's words being, *When ye pray, say, Our Father, &c.* 2. We ought to *Luke II.* conform all our prayers to it: *When ye pray say after 22.*
this manner.

Q. Are Forms of Prayer lawful ?

A. Yes. 1. Christ gives a plea for it in the Lord's prayer. 2. Unity of petitions in a Congregation pleads for it. 3. If every one was left to his particular Addresses, it would tend to confusion in a Congregation. 4. It is a great help to weak Christians, who are hereby instructed what to pray. 5. It may be better accompanied with Zeal than other prayers, because its Petitions are known by the praying person, and may be suited with Affection. 6. Men are more confined to the conceived prayer, or extempore prayer of any person, than to a Form of prayer; because in a Form they know what will be prayed for, and what petitions will be used, and so know how to suit them, and what to say Amen to, whenas in a conceived or extempore prayer, the hearer knows not what to say Amen to, till the Petition be expressed, which probably may then be so erroneous, or Blasphemous, as it ought not to be joyned with.

Q. What are the parts of this Prayer ?

A. Three. 1. A Preface. 2. Its Petitions. 3. Its Conclusion.

Q. Which is its Preface ?

A. Our Father which art in Heaven.

Q. What is here observable ?

A. 1. That God alone is the object of our prayer, who is here set out to us by what may encourage our Address as a Father, who is willing, and as one Almighty in Heaven able to help us. 2. That the persons praying should be publick spirited, not praying
ing

ing solely for themselves, but also for others: It is not My, but Our Father.

Q. Why is God only to be prayed to?

A. 1. He only hears our prayers. 2. Is only to be believed in. 3. He is only Omnipresent where ever we pray. 4. He is only Omniscient to know our wants, and our sincerity. 5. He is only Omnipotent to grant all our desires. 6. Prayer is part of a Divine Worship, not to be given to any Creature. 7. To pray to any Saint or Angel, supposeth them to be Omnipresent, Omniscient, and Omnipotent, and so makes them Gods. 8. God is ever ready to hear us, and our Saviour ever ready to intercede for us, *Heb. 7. 25.* 9. We know not who are Saints, and what their State and Condition is. 10. We need not Mediators to God as we do here to Princes, God and Christ invite us to come. 11. Prayer to Saints was an Error of *Celsus*, and derided by Heathens.

Q. What encouragement doth God's being our Father, give us to Pray?

A. 1. It assures us that God is willing to help and supply us. 2. That as Children we may safely go to God our Father for supplies. 3. It is a great comfort against the infirmities attending our best Duties, that we pray not to a critical observer of our Words, who may mark what is done amiss, but to a merciful Father, who kindly accepts of his Childrens endeavours.

Q. What doth Gods being in Heaven denote?

A. 1. His Power. 2. His Majesty.

Q. Why is Gods Power considerable in our Prayers?

A. 1. Because we cannot ask more than God can give us; *Natural Parents may be willing, but cannot often help their Children: But our Father both will and can.* 2. To teach us if we have not what we desire, it is not for want of power in God, but either, 1. Because we sinned in asking what was sinful. Or, 2. What was not convenient. Or, 3. We desired it for bad ends. Or, 4. To try our Affections in prayer.

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Or, 5. To re-mind us of our often denying God's calls to Holiness.

Q. What doth God's Majesty in Heaven teach us ?

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A. 1. The Glory of our Father, A God in Heaven. 2. His Condescension in admitting us on Earth to have a Communion with him. 3. The great privileges prayer admits us to, which is to speak to the great God, and is the greatest honour Creatures can enjoy. 4. The great Honour of Christians who are Children of such a Father. 5. To have a due Reverence for God, and to be humble in prayer. 6. To come with suitable Affections, Love to God, and desire for what we pray. 7. Earnestness in prayer, God loves Importunity, and useth much to us.

*Dr. Saywell
Orig. Plots
pag. 427.
Mar. 15.
Rev. 3.20.*

Q. What learn you from the persons Praying, expressed in the plural Number, Our Father ?

ather,

A. 1. That there is a Communion of Saints one praying for another. 2. That we, as of that number, ought to pray for others as well as our selves.

Q. Are we obliged to pray one for another ?

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A. 1. Precepts to it enforce it. 2. The practice of Christ and his Apostles invite to it. 3. Others pray for you. 4. Sin equally damning to all. 5. All want Pardon and Grace. 6. All have the same enemies without, and the same corruptions within. 7. All have the same to God to hear, the same Christ to intercede for them, and the same Holy Ghost to assist them, and the same promises to encourage them. 8. This is an act of Love, which the poorest may shew each other.

Q. How many Petitions are there in the Lords Prayer ?

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A. Six. The three first respecting chiefly God's Glory. The three last our Good especially.

Q. What is the first Petition ?

A. Hallowed be thy Name.

Q. What is meant by Name here ?

A. God's Name, Titles, Attributes and Ordinances, any thing whereby he is pleased to make known himself to us.

Q. What

Q. What is meant by its being Hallowed ?

A. 1. Our having a suitable esteem and reverence for them. 2. A speaking honourably and reverently of them. 3. A vindicating them, and an endeavouring they may be Hallowed by others also.

Q. What then do we pray for in this Petition ?

*Cat. of Ch.
on Lords
Prayer.*

A. That our Lord God our Heavenly Father would send his Grace unto me, and unto all People, that we may duly esteem of, speak of, and act suitably to those ways whereby God is pleased to make known himself to us. *And thus what God commands in the Third Command, we pray we may be enabled to perform in this Petition.*

Q. What is the Second Petition ?

A. Thy Kingdom come.

Q. What is desired herein ?

Psal. 2. 8.

Med. lib. 4.

p. 765, 767.

Rev. 7.

A. That God's two-fold Kingdom of Grace in this and Glory in another World may hasten as to us, and it implies these requests: 1. That God would be pleased in order to the bringing Jew and Gentile all the World to his Kingdom of Grace, to make known the Gospel and means of Grace in all parts and to make them efficacious, or else by some other dispensation to bring them to the true and saving knowledge of himself and his Christ. 2. I here pray that I and all who enjoy God's Ordinances, may by God's Spirit be converted and translated into his Kingdom. 3. That I and all his People may willingly obey and serve him as our King. 4. That his Kingdom of Glory may hasten, when all his and our enemies shall be destroyed, our sins and troubles have a period, and our Souls and Bodies be glorified.

Q. What then is the sum of this Petition ?

A. 1. I pray that the God of all Grace would by his Spirit and Word, or by other means, Convert me and all his People, and as our King would subdue in us all his and our Souls enemies, our sinful Lusts, and enable us to pay him all due Obedience, and so prepare us all to meet him as King of Glory, which

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Kingdom of Glory I desire may hasten to end God's dishonour, sinners impiety, the Godly's troubles, and that God may be for ever glorified in the eternal Hallelujahs of his people.

Q. What is the third Petition ?

A. Thy Will be done in Earth as it is in Heaven.

Q. What is herein considerable ?

A. The matter and manner of the Petition.

Q. What is the matter or thing prayed for ?

A. 1. An obedience to God's Will, that we may serve and obey him as we ought. 2. A submissive contentedness under all corrections and dispensations of poverty, affliction, persecution. We pray his Will may be done, and ought not to murmur when it is done, though it please us not, as in Troubles, Afflictions, and Persecutions.

Q. What is the manner after which we pray God's Will may be done ?

A. That it may be done on Earth as it is in Heaven.

Q. What doth that teach us ?

A. 1. We pray it may be obeyed by all. All in Heaven serve him. 2. That we might serve God not only so universally, but as sincerely, though it cannot be with that perfection.

Q. What then is here prayed for ?

A. That the God our Father, King of Grace and Glory, would so guide the thoughts, words, actions of me and all others through the whole Earth, that we may all without Hypocrisie serve him in Soul and Body, and quietly rest contented in that state the All-wise God our Father hath placed us in.

Q. What is the first Petition concerning our selves especially, which is the Fourth in the Prayer ?

A. Give us this day our daily Bread.

Q. What is meant by Bread ?

A. 1. Christ Jesus the Bread of Life. 2. God's Word and Ordinances the Food of our Souls. 3. All Necessaries for our comfortable subsistence respecting our outward state; Life, Health, Food and Raiment convenient for us.

Q. Why

Q. Why do we pray for Daily Bread ?

Acts 17.28

() Οὐδὲν ἴσμεν.*

Hesiod. opera. l.1. v. 318.

Mat. 6.25. to the end.

A. 1. To teach us we cannot subsist one day without God's Blessings. 2. To re-mind us of our daily dependance on God; so that we should not account what we enjoy (*) our gettings, but God's Blessings. 3. To oblige us to pray daily; if Blessings be worth having, they are worth our asking for. 4. To dissuade from an anxious carefulness for many days or a long time; we know not what a day may bring forth: and God is every day ready to grant what we every day want and pray for.

Q. Why are our enjoyments asked as an Alms from God ?

A. 1. To humble us (who are apt to be proud) by shewing us to be Beggars. 2. To teach us we deserve nothing at God's hand; what we have God gives. 3. To engage our importunity in prayer as Beggars, who knowing their wants, will scarce receive a denial where they know their wants may be supplied.

Q. What then is the sum of this Petition ?

A. I pray that God would be pleased to send to me and to all people, those things which be necessary both for their Souls and Bodies: And we and all his people owning our dependance on him, may daily seek our relief from him.

Q. Which is the Fifth Petition, the Second concerning our selves ?

A. Forgive us our Trespases, as we forgive them that Trespas against us.

Q. Why are Sins in some places called Debts ?

A. 1. Because our Obedience is due to God, and not being paid, we are Debtors to God. 2. We sinners as Debtors are exposed to the Censure of God's Law.

Q. What is the importance of this Petition ?

A. 1. An acknowledgment that we sin daily, and daily need ask God's pardon. 2. A begging of God to pardon us. 3. A desiring God to pardon our Offenders. 4. A desire to be forgiven by God, as we forgive those who offend us.

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Q. Doth not this lay a great engagement on Christians to forgive each other?

A. Yes; 1. None can offend us so much as our sins have offended God. 2. If we forgive our Brother's small offences, God will forgive our greater. 3. Unless we forgive our Brother's faults, God will not pardon our Crimes. 4. He who prays and forgives not his Brother, calls for a curse on himself, and desires he might not be forgiven his sins.

Q. Are we bound to pray for pardon of sins daily?

A. 1. Yes: Scriptures witness none are without sin. 2. It is confessed by all our mouths that we are sinners; And have gone astray like lost Sheep. 3. Our very prayers are sinful; we are too cold in our greatest heat, and our thoughts wander in our nearest Addresses to God. 4. Sin if not pardoned, is Damning. 5. We cannot expect a Pardon unless we pray for it.

Q. What is the sum of this Petition?

A. That the God of all Mercies would through the Merits and Mediation of Jesus Christ, through whom he is my Father, forgive me my sins whenever acted, and however aggravated; and that he would encline my heart to a free pardoning and forgiveness of those who offend me.

Q. What is the sixth Petition; the last and third concerning us?

A. Lead us not into Temptation, but deliver us from Evil.

Q. What is meant by Temptation?

A. 1. Temptation by Satan to any sin. 2. Temptation from God as trials of our Graces.

Q. What is meant by God's leading us into Temptation?

A. 1. By permitting what he may be pleased to hinder, Satans tempting. 2. To leave us in the temptation, so as to sin; or under affliction, so that we sin against him.

Q. What then is here prayed for in this part of the Petition?

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A. 1. That

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1 Cor. 10.

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A. 1. That Almighty God our Father would preserve us and all his People from our Ghostly Enemies, as far as he seeth good for us; and that however God please to suffer us to be tempted, that he would be pleased to preserve us from sinning by yielding to the Temptation, and would give us his Grace which may enable us to put Satan to flight, and may deliver us from the Temptation. 2. That in all Afflictions from his hand, or for his cause and sake, he would not leave us to our selves, but that he would mercifully support us under them, and in his due time deliver us out of them.

Q. What is the other part of the Petition?

A. Deliver us from Evil.

Q. What is the Evil here prayed to be delivered from?

A. 1. The evil one Satan, as tempter and accuser, who is the Author of all Evil. 2. The evil of Sin, and its Consequents, Damnation. 3. The evil of Afflictions so far as God seeth good for us.

Q. The Preface and Petitions of the Lords Prayer being considered, what remains?

A. The conclusion in these words, *For thine is the Kingdom, the Power and the Glory, for ever and ever. Amen.*

Q. Is this a part of the Prayer?

A. 1. One Evangelist Records it so from our Saviours mouth. 2. It may fitly be added to denote God's ability to help us, and to evidence our Faith that he can grant our desires.

Mat. 6.13. Leigh's Bo- dy of Divi- nity, p.85.

Q. What is meant by Thine is the Kingdom?

A. 1. An ascribing all Sovereignty over us to him, who as he may say, so he can introduce his Kingdom into our Hearts, and engage us as his Servants to Obey him. 2 It is an acknowledgment of our being his Subjects, and a resigning our selves to the Obedience of him.

Q. What is meant by thine is the Power?

A. That we believe God is able to grant the supplies we desire, and to protect us from the dangers from which we pray to be delivered.

Q. What

Q. What is meant by thine is the Glory?

A. 1. An ascribing all Honour and Glory to him of all the Gifts, Graces, Deliverances, Blessings we enjoy, and do daily receive. 2. A belief that since the Glory we desire hereafter is his, we need the less doubt our desires after it shall be granted, and we with our Father of Mercies and God of Glory be Happy.

Q. What is meant by that Eternity ascribed to God in the words, For ever and ever?

A. 1. That God is what he was, and will be what he is for ever, without any variableness or shadow of changing. 2. That all Kingdoms, Power, Glory, that all Creatures have, do, or shall enjoy, are derived from him, centred in him, and are to be ascribed to him. 3. That at all times in every Age we have encouragement to pray, he continues for ever. A God who hath Kingdom, Power, Glory. *Jam. 1.17. Rev. 1.8.*

Q. What is meant by the word Amen?

A. It is either, 1. An assent that I believe these things to be so. Or 2. An earnest desire they may be so: Wherefore I say Amen, So be it.

Q. Is this a perfect Pattern or Form of Prayer?

A. Yes. 1. Christ our Saviour its Author prescribes it as such. 2. It contains all Honour due to God, and petitions for all good to us. 3. It contains all parts of Prayer, as confession of sins, begging pardon for sin, and deliverance from Evil. Petition for all good, Intercession for others in all its Petitions. Give and forgive. And Thanksgiving in its conclusion, ascribing all Honour, &c. to God. *Walter Brute in Fox Acts vol. 1. p. 649 B. Wilkins of Prayer. Bowles de cura pastorali, lib. 2. p. 195. ca. 6*

Q. What are the properties of a Christian Prayer?

A. 1. To pray for Spiritual and Eternal Mercies chiefly, and for good ends. 2. To pray for Temporal Blessings with submission to God's Will. 3. They must be fervent, not idle. 2. With Humility. God is Holy, we Sinners. 3. In Faith, he is able and willing to grant our desires. 4. Sincerely without Hypocrisy. 5. In Love to our Brethren. 6. Importunate and constant without fainting. *Jam. 5. 16.*

G 2

Q. What

Q. What are the kinds of Prayer ?

A. Private in our Closets or Families, or Publick in the Church.

Q. What Reasons are there for private Prayer ?

A. 1. Christ's frequent example. 2. We have private sins, which we are ashamed particularly to confess in publick, and private wants which we are unwilling to discover, both which we may in private make known to God without upbraiding. 3. Its neglect is a sign of Spiritual danger and death. 4. Its Practice a sign of a Christian. *The Natural Child, if alive, cries,* *B. Taylor's Holy living, p.298.* *and the Child of God Prays, Acts 9. 11. 1 Cor. 1. 1. Hooker's Polity, lib.5.* 5. This will evidence our sincerity; Publick prayers may be to gain Opinion of Holiness to us, or applause of others: Private will manifest our uprightness. *S.23.* 6. God takes cognizance of them, and will hear them, *Mat.6.6.* and grant their Petitions. *Acts 9. 11.*

Q. Why ought we to pray with our Families ?

A. 1. Our Children have God for their Father, and our Servants have him for their Master, and both are bound to serve him. 2. Christ and his Family, his Apostles, often prayed together. 3. Our Family hath the same enemies to be delivered from, need the same pardon, the like Blessings, and are in equal danger with our selves, and have the same promises of and right to Blessings as we. 4. Else we cannot expect a Blessing on the Labours of our Family. 5. We meet together in all natural actions, as eating, drinking, sleeping; let us pray together. 6. We work together in all worldly employs, let us pray together for a better World. 7. Yea, we sin together too often, let us pray together for pardon. Then, 8. The threats against prayerless Families may awaken to it. 9. The sad appearance such may expect to have at the Throne of God's Justice, who never or seldom meet together before God at the Foot-stool of his Mercy-seat by prayer. 10. The great advantages that Family-prayer hath attending it.

Jer. 10.25.

Q. What

Q. What reasons are there for more publick Prayers, as in a Church or Congregation?

A. 1. Hereby God is more glorified; every one and all of them owning their dependance on him, and expectance of Mercies from him. 2. Publick wants in the Nation, or publick Calamities on it, call for publick Prayers to remove the one, and to gain supplies for the other. 3. We all add to the sins of the Nation where we live, and should all joyn in prayers for its pardon; and we all partake of publick Mercies, so we should every one return thanks. 4. Publick prayers are most prevalent. 5. It is the practice of all Nations to invoke or pray to God, especially in their adversity, however God is slighted by them in prosperity.

Q. What is yet remaining of the Catechism?

A. The Doctrine of Sacraments.

Q. Why is that considered in the Catechism?

A. 1. It is a great part of Religion. 2. That we might not only be acquainted with our Duty to God, but also of what we receive from God. 3. That the Catechism might be a compleat Compendium of Divinity.

Q. How many Sacraments hath Christ Ordained in his Church?

A. Two only as generally necessary to Salvation, that is to say, Baptism and the Supper of the Lord.

Q. Why is there but two Sacraments?

A. 1. To correspond with the two under the Law, Circumcision and the Passover. 2. The other pretended Sacraments are not so properly, nor as such are they appointed by God's Word.

Q. How are these Sacraments said to be absolutely necessary to Salvation?

A. 1. They are not so absolutely necessary, as that persons not receiving them (where through persecution they cannot, or where they being not

Gen. 17.

Josh. 5. 45.

Hooker's

Polity, lib. 5

§ 60, 61.

Gen. 17. 14.

rightly administred, they dare not receive them) shall fail of Salvation ; God dispensed with the *Israelites* breach of Circumcision in the Wilderness, though it was strictly commanded. 2. They are necessary as means to be used, being Seals of the Covenant of Grace, applying God's Grace to every one receiving them aright. 3. They are thus far absolutely necessary in an Established Church, that they who slight them, or wilfully neglect their receiving them, may dread their being cut off from God's People.

Q. What mean you by this word Sacrament ?

A. I mean an outward and visible sign of an inward and Spiritual Grace given unto us, Ordained by Christ himself, as a means whereby we receive the same, and as a Pledge to assure us thereof.

Q. What is included in this Answer ?

Sir Ch. Wy-

vel's Triple

Crown exa-

mined, p. 43,

44, 45.

Hom. of En-

gl. on Sac.

Calv. Instit.

lib. 4. ca. 19.

§. 34.

Calv. Instit.

lib. 4. ca. 19.

§. 5, 6, 20.

Homil. of

Eng. on Sac.

Ames. Bel.

Enerv. Tom.

3 lib. 7. ca. 1

A. 1. That in a Sacrament there must be an outward sign visible, subject to our senses ; and so Absolution and Confession must fall and be no Sacraments. 2. This outward sign must be signifying of an inward and Spiritual Grace. Thus Matrimony is no Sacrament, it is common to Infidels, and by our Adversaries is forbidden to their Priests ; which if a Sacrament is very absurd. 3. To make a Sacrament, there must be also a giving and ordaining the outward sign by Christ himself ; and thus extream Unction and Confirmation are no Sacraments. 4. It must be a suitable means to convey the inward Grace and Pardon ; and so Sacraments must not only be signs of, but means and instruments to convey. And thus Order's no Sacrament ; for it hath no outward sign prescribed by Christ, nor promise of pardon made to it. 5. It must be as a Seal and Pledge to assure us of that inward Grace. Thus those Popish Sacraments

ments which have no Authority of Christ ordaining them, no visible sign representing, nor any promise of Grace made to them, cannot be Seals of Grace and Pardon to us : And so according to the definition of a Sacrament, they must fall. Nor can we suppose that Christ did ordain one Sacrament only for the Laity ; as Matrimony : A Second for the Clergy ; as Orders : A Third for the Catechised only ; as Confirmation : A Fourth only for the Sick ; as extreme Unction : And a Fifth only for the Lapsed ; as Penance. These are without ground from Scriptures, Ancient Creed, Council, Fathers ; and were first devised by Peter Lombard, first Decreed by Pope Eugenius the Fourth, first Confirmed in the Provincial Council of Senes, and after in the Council of Trent.

Sr. Christo Wyvel's Triple Crown examined.
p. 43, 44.

B. Bramhall cited in Leigh's Bo- dy of Divi- nity, p. 913, 914.

Q. Whence is the name of Sacrament borrowed ?

A. 1. Some say it is brought into this Sacred use from an use among the Romans, who called that Oath *Sacramentum*, which each Souldier took to be true to his General, and to live and dye with him ; and it may well represent the Engagement we take on us in the Sacraments, to be Christ's faithful and constant Souldiers and Servants to our lives end.

Dr. Arrow- smiths Tac. Sac. lib. 1. cap. 5. §. 1. Book of Common Prayer in Pub. Baptism.

2. Others say, the word Sacrament is used to denote how the Ordinances should be received, *Sacramente*, with an Holy mind.

Q. How many parts are there in a Sacrament ?

A. Two : The outward and visible sign, and the inward and invisible Grace. By the sign God condescends to make known to us by things we can understand, what through our Ignorance we cannot apprehend.

Calv. Instit. lib. 4. cap. 1. §. 6.

Q. What is the outward visible sign, or Form in Baptism ?

A. Water, wherein the Person is Baptized in the Name of the Father, Son, and Holy Ghost.

Q. What

Q. What is here observable ?

*Book of
Common
Prayer, Or-
der for Bap-
tism of Ri-
per years.*

A. 1. The Element and outward sign by which Baptism is administred, Water. 2. The Subject of Baptism in the word Person, which denotes either those adult persons, who being newly converted from Heathenism or Judaisin, or those who have been brought up by Parents of the Christian profession unbaptized, or else the Children of the professors of Christianity with our selves. 3. Here is the manner of performing it, in the word Baptize, which admits of either dipping or sprinkling, and our Church allows either. Nor can the Anabaptists (who call for express Texts from us) give us one for their dipping. 4. Here is the Form of Baptism, in the name of the Father, Son, and Holy Ghost, according to Christ's Commission, *Mat. 28. 19.* And here the Anabaptists are to blame, in granting a permission to their party to be Baptized in the Name of Christ alone.

*Their Arti-
cles given to
R. C. 2. 1660. and
re-printed in
Grantam's
Works.*

Q. What is the inward and Spiritual Grace ?

A. A Death unto Sin, and a new Birth unto Righteousness ; for being by Nature born in sin, and the Children of Wrath, we are hereby made the Children of Grace.

Q. What is considerable in this Answer ?

A. 1. Here is a death unto Sin signified by our being Buried with Christ in Baptism, Water being therein poured on us, as dust in our Bodies when Buried ; and this teacheth us to put off the Old Man, the body of sin. 2. Here is in Baptism represented our filthiness by sin, we need washing from its filth, and a pardon of its guilt, being by Nature defiled Creatures, and Children of wrath. 3. Here are the Priviledges the Christian enjoys by Baptism. Of a Sinner he is cleansed, and of a Child of Wrath made a Child of Grace. 4. Here is that effect Baptism should have

*Ephe. 2. 2, 3.
1 Pet. 2. 21,
22.*

Rom. 5. 3, 4.

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have on us, it should make us not to sin, but to dye to it, and as Children of Grace to live to Christ the Life of Righteousness.

Q. What is required of Persons to be Baptized?

A. Repentance, whereby they forsake Sin; and Faith, whereby they believe the Promises of God made to them in that Sacrament.

Q. What is considerable in this Answer?

A. 1. That in the first planting of the Gospel, and practice of Baptism, when the World was either Jews or Gentiles, without Faith in Christ; it was necessary Repentance should be acted for their past sins, and a Faith in Christ professed by the Converts, before they were by Baptism received as visible Members of Christ's Church. And so it is our Churches practice to Order for wards any converted from Judaism or Gentilism, or brought Baptism of up by their Parents unbaptized: that such should give an those of ri- account of their Faith before they be Baptized. 2. That per years. the Children of Pagans and Jews converted, and the Children of professing Christians may be Baptized as well as the Child with the profelyted Parent under the Law was circumcised. *Yea, the Children of Pagans or Jews brought by Christians, who as Spiritual Parents to them will engage their endeavours to bring up those Children in the fear of God, and practice of Christianity, may doubt- less be Baptized and received into Christ's Church.*

Q. Why are Infants Baptized, when by reason of their tender Age they cannot perform them, that is, cannot act Faith and Repen- tance?

A. They promise them both by their Sureties, which when they come to Age themselves, they are bound to perform.

Q. What

Q. What reasons are there given for Infant Baptism ?

See about

Godfathers. A. 1. They have in and by their Sureties or God-fathers and God-mothers, promised the performance of them both, and that lawfully. 2. They are obliged to perform that promise when they grow up.

See Dr.

Hammonds

6 Principles

and his Cat.

p.388.

B. Usher's

body of Di-

vinity, p.

518.

Harmony of

Confes.conf.

Helveria.

Belgia.

Bohem.

Saxony.

Deut.29.

10,11.

DrPatrick's

Aqua Geni-

talis.

Leigh's bo-

dy, p.922.

Mat.19.13

Mar.10.13

B. Towers

in locum.

Craggs

against

Tombs.

Q. What other reasons have you for Infant Baptism ?

A. 1. In the first ordaining of Circumcision, Old Abraham, the Youth Ishmael, and Child Isaac were Circumcised ; and after that all the Children of the Profelytes, together with their Parents. And so in the Institution of Baptism, the aged and adult Converts were Baptized, and then their Children ; and the Children of all who are converted to the Christian Faith have the same right to Baptism, *Gen. 17. AAs 2.39. 1 Cor.7.14.* 2. Our priviledges since Christ are as great as the Jews had before Christ. 3. Their Children were Circumcised ; and ours are as capable of Baptism as theirs were of Circumcision. 4. That Covenant of which Circumcision was a Seal, was a Covenant of Grace through Christ not yet repealed : And in that Covenant Children had a right to be engaged ; and God calls them to enter into Covenant with him. Nor is there any syllable against their being in Covenant with God through Christ in all the New Testament. They then are still in it, and have right to the Seal of it, which now is Baptism. 5. They have an expresse right to the promises of this Covenant, *AAs 2. 39.* 6. They are Members of Christ, Disciples of Christ, and Heirs of the Kingdom of Heaven through Christ, and so have right to the Blessings of the Covenant, and therefore cannot reasonably be denied the Seal of it. *And if it be said that the words (of such) refer to persons who are like them in Innocency, &c. It may be answered, That, 1. [Of such] must respect the persons of Children, who are by our Adversaries generally granted to be Heirs of Eternal Glory. 2. If God will give a Kingdom to them who are like Children, much more to Children whom they are like. 7. They are included in the Commission of Christ for*

for Baptism, *Mat. 28. 19.* They are part of all Nations. And as the Jews taught the Gentiles, and on their Confession of their Faith, received them by Circumcision; so Christ the *Messias* to the Jews, as well as Light to the Gentiles, orders his Disciples to Disciple all Nations by Preaching the Gospel to them, *Mark 16. 16.* and by Baptizing them who were converted, to manifest their receiving to be Christ's Disciples. And as the Jews taught the Circumcised Proselytes farther in their Law, so Christ orders the Discipled and Baptized Convert to be further taught in his Gospel. *The Jews first taught the Gentile Parent, and then Circumcised him and his Children, but then the Children were first Circumcised and then taught; and thus the Apostles taught the aged, and then Baptized them and their Households forthwith; where is no mention of any ones confessing that Faith the Apostles taught, or of their Teaching any but the Tylor, Lydia, and the Master or Mistress of that Family.* 8. Christ calls Children to come unto him, which word is as it were to become Christ's Proselyte: Now, no way can Children come to Christ visibly but by Baptism. 9. It is more safe to admit a Child to Baptism whom God accounts capable of engaging in Covenant with him, and whom Christ owns as his Disciple, and which cannot deceive us, than to Baptize an adult Person, who for sinister ends may make a great Profession, and yet deceive us. And if the judgment of Charity must be allowed, then we have no reason to think hardly on Children, to whom God and Christ makes such promises. 10. They may have Faith in Seed and Habit as they have reason; and Christ accounts them as Believers: several have been sanctified from the Womb, and those whom they deny Baptism to, may have received the Holy Ghost; and how dare Man make himself Judge of these things? And for those Children which Christ calls Believers, they in that place, and in its parallel places, are expressed in all Tongues to be such Children, little Children, Infants, as could

not

Acts 16.

15, 31.

Walker's

Modest

Plea, cap. 4.

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Mat. 18. 6.

Jer. 1. 4. 5.

Luke 1. 15.

Mat. 19. 13

not come, but were brought to Christ; and such as Christ took up in his Arms. 11. Confirmation and laying on of Hands in the Order of Ordinances presupposeth Baptism, and by our Adversaries is practised after it: And yet Christ laid his Hands on Children and blessed them, and was very angry with those who would have hindred their coming. *It seems to be between Christ and his Apostles as between greater and inferior Ministers. Christ Baptized none, but his Apostles Baptized; and he Confirmed.* 12. It was the constant

John 4. 2.

Mr Walkers
Modest

Plea, cap.

26, 27, 28.

Calv. Instit.

lib. 4. ca. 15.

§. 22.

Wills a-
gainst Dan-
vers, Se-
cond Part,
p. 36.

1 Cor. 7. 14.

Mar. 16. 16
Baxters In-
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practice of the Church of Christ in all Ages. 13. Christ mentions it not in the New Testament because it was so fully known in the Old, that Children were within the Covenant, and admitted to the Seal of it. That Baptizing them is not a receiving them as Foreigners into the Church of Christ, but a more solemn manifesting them to be so, and a witnessing they are Members of Christ who belonged to the Body of his Church before, *Ephes. 2. 12, 13. Heb. 8. 6. There needed no new Command to promote an old Practice, which unless continued, I see no great inducement can be offered to persuade a Jew to become Christian. None of their privileges are infringed, but ours enlarged; the Covenant is unrepealed, and Baptism larger than Circumcision, as including Females as well as Males, as capable Subjects of it.* 14. The error of the Anabaptists hath these ill consequences. 1. It throws all the World into Heathenism again. 2. Makes a Church ever gathering, never gathered. 3. Makes Childrens of Turks and Jews equally happy as ours. 4. States our Children in the visible Synagogue of Satan by excluding them the visible Church of Christ. 5. Gives Parents small hopes of their Salvation by disowning them for Members of Christ's Church, and not esteeming them Believers. 6. It may expose to the breach of the sixth and seventh Commandments.

Q. Why was the Sacrament of the Lord's Supper Ordained?

A. For

A. For the continual Remembrance of the Sacrifice of the Death of Christ, and the Benefits we receive thereby.

Q. *What things are considerable in this Answer?*

A. 1. That Christ offered himself a Sacrifice to God for Man's sins, *Heb. 5. and chap. 9.* 2. By the Death and Sacrifice of Christ we receive great Benefits. 1. Pardon of sin. 2. Peace with God. 3. Adoption. 4. Gift of Holy Ghost. 5. Graces. 6. Glory. *Mat. 26.* 3. That these Benefits and this Death of Christ, *1 Cor. 11. 24* ought to be remembered.

Q. *How is the Sacrament a Commemoration of Christ's Death?*

A. 1. The Bread and Wine set apart for the Use of the Sacrament, denotes Christ's separation for the work of our Redemption, the Bread's breaking; Christ's crucifying; its eating, our receiving Christ, and our Union with him. 2. The Wine shews Christ's Blood distinct from his Body, as shed for us. The pouring out the Wine shews the shedding his Blood; and our drinking it, our applying Christ's Blood to cleanse us from sin.

Q. *Why is Christ's Death called a Sacrifice?*

A. 1. It was Typified by all the Sacrifices under the Law. 2. Christ offered himself a Sacrifice for us.

Q. *Why is it not yet counted a Sacrifice?*

A. 1. Christ is not again offered. 2. Christ is not ours, nor in our power to Offer. 3. His offering himself once for all is sufficient. *Heb. 9. 25, 26.*

Q. *What are the outward parts of the Lord's Supper?*

A. Bread and Wine, which the Lord hath commanded to be Received.

Q. *Is not the Bread in the Sacrament turned into Christ's Body after the words of Consecration, since Christ said, This is my Body?*

Gen. 17. 10. A. No. 1. Sacraments are spoken in a Figurative
Exod. 12. sense. Circumcision is called the Covenant, and the
Funeral of Paschal Lamb the Passover, which were but signs of
Mas. the Covenant : And so *This is my Body*, signifieth this
Brevint a- is the sign of my Body ; and our Adversaries grant
gainst Mas. a Figurative Speech in the use of the Cup, where it
p. 57. is said, *This Cup is the New Testament in my Blood*, of
 which the Blood of Christ signified by the Wine was
 a Seal. 2. Transubstantiation against all our Senses :
 We see, feel, smell, taste Bread. 3. Then is there
 no Sacrament, because the Sign is destroyed. 4. Its
 Institution is in remembrance of Christ, which im-
 plies his absence. 5. It destroys Christ's Humanity,
 which cannot be in many places at once. 6. It expo-
 seth Christ's Body to rude Accidents, our eating him,
 Mice destroying him, its moulding and corrupting,
 against *Psal. 16. 10.* 7. Then the Infidels eating the
 Bread shall be saved, for all eating Christ shall.
 8. Their Pleas from *John 6.* unsound, Christ spoke
 there Spiritually, nor indeed was the Sacrament then
 Instituted, but some time after, a little before his
 Death. 9. Either Christ is in the Sacrament, or he
 he is not : If in it, they act horrid things, to tear
 Christ's Body with their Teeth ; and if he be not
 there, they act gross Idolatry in Worshipping a piece
 of Bread ; *It is a madness to eat our God, or adore what*
we eat, in the Heathens account. (16) 10. It was con-
 firmed in the year 1215. after Christ.

Ames. Bell.
Enervat.

Tom. 3. lib. 4
cap. 7.

Fox Act.

Vol. 2 p. 460

A. Bishop

Ushers An-

swer to Je-

suit. pag. 3.

B. Taylor's

disswasive,

cap. 1. §. 6.

Q. *May not the Cup of Wine be forbidden ?*

A. 1. No. This Error succeeded the former ; for
 if Christ's Body be in the Bread, his Blood is there
 also, and therefore our Adversaries deny the distinct
 Administration of it. But, 2. Against the command
 and practice of Christ and his Apostles, *1 Cor. 11. 24.*
Mat. 26. 3. Pope *Gelasius* decreed this Act to be Sa-
 crilegious, and he was as Infallible as his Successors ;
 if one be Infallible for them, another is so against
 them. 4. No Ancient Council, Father, or Example
 of Primitive Church was for it, saith the same *Gela-*
sius.

sius. 5. It was Decreed about 1415. years after Christ in the Council of *Constance*.

Q. What is the inward part or thing signified?

A. The Body and Blood of Christ, which are verily and indeed taken and received of the Faithful in the Lords Supper.

Q. What is here Observable?

A. 1. That the Body and Blood of Christ are offered in the Sacrament to be received by the Communicants. 2. That the true faithful Communicant doth receive them and their Benefits. 3. His receiving them is by Faith, spiritually applying them to his Soul.

Q. What are the Benefits we are made partakers of hereby?

A. The strengthening and refreshing of our Souls and Bodies by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Q. What is herein considerable?

A. 1. That as Bread and Wine are great strengtheners and refreshers of our Bodies, so doth Christ's Body and Blood, with the Benefits thence flowing to the Worthy Receiver, much strengthen and refresh our Souls in the sense of the pardon of our sins, of our Peace with God, comforts of the Holy Ghost, Grace against sin, our sense of God's Love, Union with him, and Right to Glory.

Dr Patricks Mensa Mystica, p. 283

Q. What is required of persons who come to the Lord's Supper?

A. To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new Life, have a lively Faith in God's Mercy through Christ,

Christ, with a thankful remembrance of Christ's Death, and be in Charity with all Men.

Q. What is considerable in this Answer ?

A. 1. The Duties of a Communicant before he Receives ; as, 1. Examination of himself, of his Sins, and truth of Repentance. 2. Repentance of sins past. 3. Resolution of amendment. 2. The Duties of a Communicant at his Receiving: 1. A lively Faith acted on Christ's Merits, and God's Love to see him able and willing to save us. 2. True thankfulness to him who so loved us. 3. A suitable Remembrance of Christ with sorrow for sin, desires after a living to him, earnest Thirst and Longing after Benefits of his Death. 3. The Duties of a Communicant after Receiving. The Practice of all these Duties in our Lives, in the practice of our steadfast resolution of amendment ; so that we may not act the sins again we repented of, but may daily by Faith so derive Grace from Christ, that we may live the life of Faith, in so remembering Christ's Death for sin as to dye to sin ; and so thankful for our Redemption, as to live to the Honour of our Redeemer ; and as to God, so to Man, to act all Duties that Love may oblige us to. And now the God of all Power and Grace, who brought our Lord Jesus Christ from the Grave, raise us from the Death of Sin to the Life of Righteousness, and so enable us to believe aright, to Obey so sincerely, to Pray so Christianly, and partake of the Sacraments so suitably, that we may be here Christ's faithful Souldiers and Servants, and hereafter his Glorified Saints. Amen.

F I N I S.

I now hasten with as much brevity as I can to cite those Heathens Sayings, whereby the several parts in this Treatise referring to the Heathens by a Figure in such a mark () are Answered, and to shew what Morality they enjoyned, the Practice of which must shame the remissness of us Christians.

I have only made references in some, lest the Appendix might exceed its proportion to the Book ; but if these serve and please, I may more largely afterwards treat of them.

(I.) There is a God by the Testimony of the Heathen.

Omnibus innatum est, & in animo quasi insculptum Deos esse---- *Esse Deos ita perspicuum est ut id qui neget, vix eum sanæ mentis existimem.* Balbus in lib. 2. de natura Deorum apud Ciceron. --- *Qui est tam vecors, qui aut cum suspexerit in Cælum, Deos esse non sentiat ?* Cicer. Orat. de Aruspici. respons. — *Quæ est enim Gens ? Aut quod genus hominum ? Quod non habet, sine doctrina anticipationem quandam Deorum ?* Epicurus in lib. 1. Ciceron. de natura Deorum — Et Paulo post hæc habet; *Cum non instituto aliquo, aut more aut lege, sit opinio constituta ; Maneatque ad unum omnium firma consensus, intelligi necesse est esse Deos : quoniam insitas eorum, vel potius innatas cogitationes habemus.* De quo autem omnium Natura consentit ; id verum esse necesse est : *Esse igitur Deos confitendum est.*

Si aliquid est quod Homo efficere non possit, qui id efficit melior est homine, Homo autem hæc quæ in mundo sunt efficere non potest : Qui potuit igitur præstat homini, Homini autem præstare quis possit nisi Deus. Chrysippus apud Ciceron. lib. 3. de Nat. Deor.

In hominibus nulla gens est neque tam immansueta, neque tam fera : quæ non, etiamsi ignoret qualem habere Deum deceat, tamen habendum sciat. Cicero lib. 1. de Legibus.

Nulla gens tam fera, nemo omnium tam sit immanis, cujus mentem non imbuerit Deorum opinio: — Omnes esse vim & naturam Divinam arbitrantur, nec vero illud collocutio hominum, aut consensus efficit: non institutis opinio confirmata, non legibus. Omni autem in re consensus omnium Gentium Lex naturæ putanda est. Cicero Tusc. Quæst. lib. 1.

(2.) As they Witness the Being of a Deity, so they ascribe to him Mans Creation.

Sanctius his animal mentisque capacius Alta
Deerat adhuc, & quod dominari in cætera possit;
Natus Homo est, sive hunc Divino semine fecit
Ille Opifex rerum, * mundi melioris origo
Sive recens tellus seductaque nuper ab alto
Æthere, cognati retinebat semina Cæli
Quam satus Iapeto mistam fluvialibus undis
Finxit in Effigiem moderantum cuncta Deorum.
Pronaque cum spectant animalia cætera terram
Os homini sublime dedit, Cælumque videre
Jussit, & erectos ad sydera tollere vultus. Ovid. Met. lib. 1.

* Huic simile occurrit Virgilii Ænead. 6. — illis Cœlestis Origo.

Animum ipsum, mentemque hominis, rationem, consilium, prudentiam, qui non Divina cura perfecta esse perspicit, is his ipsis rebus mihi videtur cavere. Cicero lib. 2. de nat. Deorum.

Animal hoc providum, sagax, multiplex, acutum, memor, plenum rationis & consilii quem vocamus Hominem præclara quadam conditione generatus est a summo Deo. Cicero lib. 1. de Legibus. Ubi plura.

Πνεῦμα ὃ ἐστὶν θεὸς χεῖρισ δυνάτοισι καὶ ἐκάν
Σώμα ὃ ἐν γαίῃ ἐχούει — Phocil. v. 102.
— Θεὸν ἡμεῖς ἐκ βροτοῖσιν. Pythag. v. 63.

(3.) The Heathen not ignorant of the Souls Spirituality and immortality.

Humanus animus decerptus ex mente Divina, cum alio nullo, nisi cum ipso Deo, si hoc fas sit dictu, comparari potest. Cicero lib. 5. Tusc. Quæst.

C. Cæsar compluribus parricidarum violatus mucronibus, inter ipsum illud tempus, quo Divinus Spiritus mortali discernebatur a corpore — manu utraque togam demisit,

ut

ut inferiori parte corporis testa collaberetur. Val. Max. lib. 4. cap. 5. num. 6.

Socratem dixisse fertur, Animos Hominum esse Divinos, iisque cum e corpore excessissent, reditum in Cælum patere, justissimoque cuique expeditissimum. Cicero de Amicit. in præfat.

Deus ortu & interitu antiquiorem genuit animum, eumque ut Dominum atque imperantem obedienti præfecit corpori— Animum cum ille procreator mundi Deus ex sua mente & divinitate genuisset: tum omne quod erat concretum atque corporeum substernebat animo. Cic. de Univer.

In animis nostris doctissimi illi veteres inesse quiddam celeste & divinum putaverunt. Cicero lib. 2. de finibus.

Mortæ carent Animæ, semperque priore relicta

Sede novis domibus vivunt, habitantque receptæ.

Cum volet illa dies quæ nil nisi corporis huius

Fus habet, incerti spaciū mibi finiat ævi,

Parte tamen meliore mei super alta pereunīs

Astra ferar. Ovid. in perorat. oper. ad finem Metam.

—Divinæ particulam auræ. Horat. Serm. lib. 2. Sat. 2.

Quod si in hoc erro quod animos hominum immortales esse credam, libenter erro, nec mihi hunc errorem quo delector, dum vivo, extorqueri volo. Cicero de senect.

Infra lunam nihil est, nisi mortale & caducum præter animos hominum Deorum munere datos.

—Sic habeto te non esse mortalem, sed corpus hoc, fragile corpus animus sempiternus movet. Cic. in Somn. Scip.

Animæ origo non a terrenis, sed a Deo ideoq; immortalis.

Animos posse cum e corporibus excesserint in Cælum quasi in domicilium pervenire Philosophi quidam credunt. Cicero lib. 1. Tusc. Quæst.

Ψυχὰς δὲ μίμνεσιν ἀκήροισι ἐν φημύσοισι.

Σῶμα δὲ ἐν γαίῃς ἔχουσιν, καὶ πάντες ἐς αὐτὴν

Λυόμενοι, χρόνῳ ἔσμεν, ἀπὸ δὲ ἀναπνεύματος θεοῦ.

Ψυχὴ δὲ ἀθάνατος καὶ ἀγήρωσις ὥς δὲ παρὰ τὸν Phocyl.

vers. 100, 102, 103, 110.

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Nolite putare quemadmodum in fabulis sæpenumero videtis, eos qui aliquid impie scelereq; commiserint, agitari & perterrerì furiarum tædis ardentibus, sua quemq; fraus & suus terror maxime vexat: suum quemq; scelus agitat, amentiaq; afficit; suæ malæ cogitationes conscientiaq; animi terrent. Hæ sunt impiis assidue domesticaq; furia, quæ dies noctesq; Parentum pœnas a filiis consceleratissimis repetunt. Cicero pro Sext. Rosc. Amerino. & lib. 10. de Legibus. & orat. in Pisonem occurrunt eadem.

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Pœna autem vehemens, ac multa sævior illis

Quos & Cæditius gravis invenit & Rhadamanthus,

Nocte dieq; suum gestare in pectore testem.

Hi sunt qui trepident, & ad omnia fulgura pallent. Juven.

Sat. 13. v. 193, 194, 195, 196, 223.

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Μήτ' ἰδίῃ πάντων ᾧ μάλιστα αἰσχύνομαι πάντῃ. Pyth. v.

(5.) The

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Nemo
lib. 2

Μυνοχούς πς ἀπορρώξ εὐλκ ἀνωθεν
Χαλδαίων. — Orpheus poemate 10. ubi plura.
Αὐτὸς δ' αὖ μέγαν αὐδὺς ἐπ' ἐργὸν ἐστήκει
Χρυσῶ εἰνὶ θεῶν γαίῃ δ' ὑπὸ πᾶσι βέβηκε. Or-
pheus Po. 2.

Ἀφθιτε κηλερ πάτωρ ἔδυμῶ πάντα δοῦναι ὃ

Δαίμονες ὄν φείσασι —

Ὅς κινεῖς ἀνεμῶς

Σὺ ὃ θεῶν πυρεῖντι παρῆσσι πολύμοχοι

Ἄγγελοι — Vide plurima in honorem Christi loco
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Πᾶσι δίκαια νέμειν, μὴδὲ κείσιν ἐς χάριν ἔλκειν :

Μὴ ῥίψης πνίλῳ ἀδίκως, μὴ κείνῃ φέρσωπον.

Ἦν σὺ κακῶς δίκης, σὲ θεὸς μετεπέμπε δίκασαι.

Phocyl. v. 7, 8, 9.

*Dextera quæ Diris magni sub mania tendit
Hac iter Elysium nobis; at leva malorum
Exercet pœnas, & ad infima Tartara mittit.*

Virg. Ænead. 6.

*Non mihi si linguae centum sint, oraq; centum,
Ferrea vox, omnes scelerum comprehendere formas,
Omnia pœnarum percurrere nomina possim,*

Ubi plurimæ de peccatis & eorum pœnis.

Discite justitiam moniti & non temnere Divos.

— *Paucilæta arva tenemus.*

(12.) That the Heathens granted an Holy
Spirit, appears thus :

Nemo vir magnus sine afflatu divino. Balbus in Cicer.
lib. 2. de nat. Deorum. Valer.

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*Nolite putare quemadmodum in fabulis sepe numero vi-
deris, eos qui aliquid impie scelerateq; commiserint. agitavi*

Χαλδ
'Αυτὸ
Χρυσ
phe
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IRREGULAR PAG

(5.) The

Nemo
lib.2

Μενοχλούς πρὸς Ἀπολλώνιον ἐν τῇ ἀνωθεν
 Χαλδαίᾳ. — Orpheus poemate 10. ubi plura.
 'Αὐτὸς δ' αὖ μέγαν ἀνδρὶς ἔπα' ἔρχονδ' ἐπέεικται
 Χρυσέῳ εἰνὶ θρόνῳ γαίῃ δ' ὑπὸ πᾶσι βέβηκε. Or-
 pheus Po. 2.
 Ἀφιδίτε μὴ ἐν πάτρω ἔδυμῃ πάντα θύοντι ἢ

ULAR PAGINATION

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lib, 2

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Ἀφθίτε μῆτορ πάτωρ ἔδρυμ' πάντα θοεῖ ὃ
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Nolite putare quemadmodum in fabulis sæpenumero ani-

Χαλδ
'Αυτῆς
Χρυσῆς
phe
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PAGES MISSING

(5.) The

Nemo vi
lib. 2.

Μενοργήους πρὸς Ἀπολλῶνι εὐλὸς ἀνώθεν
 Χαλδαίων. — Orpheus poemate 10. ubi plura.
 Ἀυτὸς δὲ αὖ μέγαν αὐδῆς ἔπος ἔργονδ' ἐσήκειλαι
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Nemo vi
lib. 2.

Μενοχρύς πς ὑπορῶξ εὐλε ἀνῶθεν
Χαλδαίων. — Orpheus poemate 10. ubi plura.
Ἄντς δ' αὖ μέγαν αὐθις ἐπ' ἔρχον ἐσθελίαι
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lib. 2. de nat. Deorum. Valer.

Valer. Maximus lib.4. cap.7. *Externorum 1. de amicitia Damonis & Pythia hæc habet — Fida hominum pectora quasi quodam Sancto Spiritu referta Tempa sunt.*

(13.) How the Heathens were affected at the Death of Friends, appears thus :

Thraces hominum exequias hilariter celebrant.

Val. Max. Lib. 2. c. 6. Num. 12.

Funus tristis interim

Nonnunquam collacrumnabat

*Hæc ego putabam esse omnia humani ingeni
Mansuetique animi Officia.*

Terent.

Andr. Act.

1. Sc. 1.

Πενθεῖν δ' μελειῶς τὸς περὶ κόντας εἰλως

Οὐ γὰρ πεθναῖον, ἀλλὰ πῶ αὐτῷ ὁ δὲν

Ἦν πᾶσιν ἐλθεῖν ἐς ἀναγκαῖον ἔχον

Περεληλύθασιν · εἴτα χ' ἡμεῖς ὕστερον

Εἰς αὐτὸ καλῶς γὰρ αὐτοῖς ἡξομεν

Κοινῇ δ' ἄλλον συνδιαλείποντες χερνόν. Antiphan.

Poem. 6.

So the Roman Custom to take leave of the Buried Corps, was in these words, *Vale, Vale, Vale.* Nos te ordine quo natura permiserit sequemur. Godwins Antiquit. lib. 2. §. 3. cap. 21.

(14.) What the Heathens thought of the Law of Nature, will be manifested by taking notice of all the Ten Commandments briefly.

1. Non bove mactato Cælestia numina gaudent ;

Sed quæ præstanda est, it sine teste fide. Ovid. Epist. 19.

Deos maxime æquum est metuere & vereri.

Plaut. Amphit. Act. 2. Sc. 2. Pseud. Act. 1. Sc. 3.

2. Ut templi tetigere gradus procumbit uterq;

Pronus humi, gelidoque parens dedit oscula saxo.

Ovid. Met. Lib. 1.

Χερρί, λαντο ——— Hom. Il. A. 447 add

— μετὰ λ, ἔυχαστο χερσας ἀναχών. 453 & Hom.

Il. Γ. v. 276, 277, 278.

Cultus Deorum optimus, idemque castissimus atque Sanctissimus, ut eos semper pura, integra, incorrupta & mente & voce veneremur. Balbus in lib. 3. de nat. Deorum.

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En. 6.

καὶ δὴ νῦν αὖτις ἐξέειπεν ἱερὸν ἀθανάτοισι θεοῖσι

Ἀγνῶς καὶ κατὰ ἑξῆς. Hesiod. Op. l. i. v. 333, 334.

3. The Heathen observe this, in that they never mention Jupiter but with a great Honour, as, Jupiter Opt. Max. Bonus, Sanctus, Immortalis, Aeternus, Rex Superum, Pater hominum Deumque, or the like; and herein they shame us, who by Oaths and Curses employ our Tongues oftner, I fear, to God's Dishonour, than in Prayer and Praise for his Glory.

4. — ἐξέδ' ἔμην ἱερόν ἡμᾶς. Hesiod. Dies. v. 6.

5. — Age chare pater cervici imponere nostræ,

Ipse subibo humeris, nec me labor isto gravabit.

Virgil. Æneid. lib. 2.

Τὸς τε γονεῖς ἡμᾶς. Pythag. v. 4. Phocyl. v. 6.

Σιμοίσι θ' ἐδὲ τοκεῦσι

Θρέψα σίλοις ἀπέδωκε, μινωδάδι θ' ὃ δὲ αἰών.

Hom. Il. Δ. v. 477, 478.

Nil diætu fædum visuque hæc limina tangat

Intra quæ puer est. Juven. Sat. 14. v. 30.

Against the sins of Parents.

6. — Μήθ' αἰμάσι χεῖρα μαινεῖν. Phocyl. v. 2. & 31.

Si veneno fit. Jovis numen nunquam celare potuisset.

Cicero de Rege Deiotaro.

The Murderers of Julius Cæsar, scarce any lived three years after it. Suet. in Jul. Cæsar. c. 89. Nero Claudius, who Murdered his Mother, was haunted with her. Suet. in Cl. Ner. c. 34.

7. Philemon in few Verses mentions the Duties of the 6, 7, 8, 9, and 10th. Commandments thus:

Δεῖ γὰρ τ' ἄνδρα χρησίμῳ περὶ κέναι,

Μὴ παρδέναι φθιγενήα, καὶ μοι χαίρων,

Κλέπτοντα, καὶ σφάπτοντα χρημάτων χάριν.

Τ' ἀλλότεια βλέποντα καπιθυμέντα,

Ἡτοὶ γυναῖκας πολυτελεῖς ἡ δώματ' αἰ,

Ἡ κτήσι θ', παιδὸς τε παιδίσκης θ' ἀπλῶς

Ἰππων, βοῶν — &c. Philem. Poem 3. where the express words of the Tenth Commandment are.

As for the 7th Phocylides shews us the Species of that sin, v. 166. to 188. And Virgil its Punishment. En. 6.

The

The 8th is taken notice of in *Hesiod, lib. 1. Operum* 319. to 324. and 353. to 357. with a Threat of severe punishment to the least Theft.

About the 9th we may read this, *Mendacem odi.* Plaut. Mostel. Act. 1. Sc. 3.

Οὐ γὰρ ὅτι ἄδελφοὶ πατρὶς Ζεὺς ἕσπετ' ἀρῶνός. *Homer. Il. Δ. v. 235.*

Perjurii pœna divina exitium, humana dedecus. Cicer. lib. 2. de Legibus.

Perjury hurtful to himself and Posterity, and makes God hate them. *Hesiod. lib. 1. oper. v. 280. Phocyl. v. 14, 15*

— *Ambigua si quando citabere testis*

Incertæque rei Phalaris licet imperet, ut sis

Falsus, & admoto dicitur perjuriam Tauro

Summum crede nefas Animam præferre pudori,

Et propter vitam vivendi perdere finem. Juv. Sat. 8. v. 80.

(15.) That the Heathens who were Sober derided Idolatry, appears thus :

Olim truncus eram ficulnus, inutile lignum :

Cum faber, incertus, scammum faceretne Priapum ;

Maluit esse Deum, Deus inde ego. Horat. Serm. lib. 1.

Sat. 8.

Quis nescit ——— qualia demens

Ægyptus portenta colat, Crocodilon adorat,

Oppida tota Canem venerantur ———

Porrum & cape nefas violare & frangere morsu :

O Sanctas gentes quibus hæc nascuntur in hortis

Numina ! — Juven. Sat. 15. ubi plura.

(16.) They have also a smart Reproof of Transubstantiation.

Cum fruges Cererem, vinum Liberum dicimus, genere nos quidem sermonis utimur usitato: Sed ecquem tamen amentem esse putas? Qui illud, quo vescatur, Deum credit esse. Corra in lib. 3. Ciceronis de nat. Deorum.

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